THE ENGLISH-MANS TREASVRE.

With the true Anatomie of Mans Body:

Compiled by that excellent Chyrurgion Mr. *Thomas Vicary* Esquire, Sergeant Chyrurgion to King HENRY the 8. To K. EDVVARD the 6. To Queene MARY, And to our late Soveraigne Qu. ELIZABETH. And also chiefe Chyrurgion to St. Bartholmewes *Hospitall.*

Whereunto are annexed many secrets appertaining to Chyrurgery, with divers excellent approved Remedies for all Captaines and Souldiers, that travell eyther by Water or Land: *And likewise for all Diseases which are eyther in Man or Woman: With Emplaisters of especiall Cure:* With other potions and drinkes approved in Physicke.

Also the rare Treasure of the English *Bathes: Written by* William Turner *Doctor in Physicke.*

Gathered and set forth for the benefit and Cure of the Poorer sort of people, who are not able to goe to the Physitians: By WILLIAM BREMER, Practitioner in Physicke and Chyrurgerie.

And now Eightly augmented and enlarged, with almost a thousand approved Waters and Medicines, meet and necessarie *for Physicke and Chirurgerie: As also Oyntments and Plaisters: with especiall and approved remedies for the Plague, and* Pestilent Fever, which never came to light before this present: By *W.B.* Practitioner in Physicke and Chyrurgerie.

With a necessary Table for the ready finding out of any secret therein contayned.

Printed at London by BAR. ALSOP, and THO. FAVVCET. dwelling in *Grubstreet*, neere the lower Pumpe.

1633

222;08

TO THE RIGHT WORpfull:

Sir ROVVLAND HAYVVARD Knight, Preſident of the St. *Bartholmewes* in *Weſt Smithfield*, Sir AMBROSE NICHOLAS Knight, with the reſt of the Wor: Maſters and Governors of the ſame; *William Clowes*, *William Beton*, *Richard Story*, and *Edward Baily*, Chyrurgions of the ſame Hoſpitall,

wiſheth Health and Proſperity.

(*)

AMong the people in times paſt, it was common, to praiſe and extoll by Pictures and Epigrams, the famous deeds of all ſuch perſons, whoſoeuer in any vertuous quality or Liberall Science excelled. *Sulpitius Gallus* among the *Romans*, was highly renowned for his ſingular cunning in Aſtronomie, by whoſe meanes *Lucius Paulus* obtained the victorie in his Warres againſt *Perſius*. *Pericles* alſo among the *Athenians*, was had in great admiration and honor, for his profound knowledge in Philoſophie, by whom the whole Citie of *Athens* was from care and woe deliuered, when they ſuppoſed their deſtruction to be neere at hand, by a blacke Darkneſſe, of ſome admiration hanging ouer their Citie. How honorably was *Apelles* the Painter eſteemed of mighty *Alexander*, by whom onely bee deſired to be painted? But amongſt all other Arts and Sciences, whoſe praiſe in times paſt flouriſhed and ſhined moſt brightly, *Chirurgerie* among the Wiſe *Grecians* lacked not his praiſe, honour & eſtimation. For did not that worthy and famous Captaine of the

Greekes, *Agamemnon*, loue dearely, and reward bountifully, both *Podalerius* and *Machaon*, through whose cunning skill in Surgerie, thousands of the worthy *Greekes* were saued aliue and healed, who else had dyed and perished? And further, here to speake of *Philometur*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Juba*, Kings of famous memory, who purchased Eternall praise, by their study and cunning in Physicke and Surgerie. But now in these our dayes Envie so ruleth the roast, that Phisicke should be condemned, and Surgerie despised for euer, but that sometimes paine biddeth Battaile, and care keepeth skirmish, in such bitter sort, that at the last his Alarum is sounded out; Now come Physicke, and then helpe Surgerie. Then is remembred the saying of *Jesus* the Son of *Sirach*, which is notable, *Honour the Physitian and Chirurgion for necessitie*; whom the Almighty God hath created: because from the highest commeth medicine, & they shall receiue gifts of the King. Wherefore wee exhort the wise man, that he in no time of Prosperity and Health, neglect these noble Arts & Mysteries of *Physicke* & *Chirurgerie*, because no Age, no Person, no Country, can long time lacke their helpes and remedies. What is it to haue Lands and Houses, to abound in Siluer and Gold, to be deckt with Pearles and Diamonds, yea, and to rule ouer Nations and Countries, and to lacke Health, the only iewell and greatest treasure of mans life and delight? Consider then (we beseech your worships) what praises are due to such noble Sciences, which onely worke the causes of this aforesaid Health, and how much the Weale-publike are bound to all them, whose cares and Studies daily tendeth to this end. Amongst whom here is to be remembred *M. Vicary* Esquire, Sergeant Chirurgion to two Kings & Queens of famous memory: whose learned worke of *Anatomie*, is by vs (the aforenamed *Surgions of Saint Bartholomews in Smithfield*, newly reuiued, corrected, and published abroad to the commoditie of others) who be Students in *Chirurgerie*: not without our great studie, paines and charges. And Although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues,

tongues, to decke and beautifie this worke, yet wee hope the ſtudious Reader ſhall thereby reape ſingular commoditie and fruite, by Reading this little Treatiſe of the *Anatomie of Mans Body*; the which is only grounded vpon Reaſon and Experience, which are two principall rootes of Phyſicke and Chyrurgery. As it is granted by *Galen* in his third Booke *De Methodo medendi*. And we who dayly worke and practiſe in Chyrurgerie, according to the deepeneſſe of the Art, as well in grievous Wounds, Vlcers, & Fiſtulaes, as other hid and ſecret diſeaſes upon the Body of Man, dayly uſed by us in St. *Bartholmewes* Hoſpitall, and other places, &c. Theſe poore and grieved Creatures, as well Men, and women, as Children, doe know the profit of this Art to be manifold, and the lacke of the ſame to be lamented. Therefore *Galen* truly writeth, ſaying; That no man can worke ſo perfectly as aforeſayd, without the knowledge of the *Anatomie*: For (ſaith he) It is as poſſible for a Blind man to carve and make an Image perfect, as a Chyrurgion to worke without error in a mans body not knowing the *Anatomie*. And further, for as much, as your Worſhips are very carefull for thoſe poore and grieved Creatures within the *Hoſpitall* of St. *Bartholmewes*, &c. whereof M. *Vicary* was a member. Wee are therefore now the more encouraged to dedicate this little worke of the *Anatomie*, being his and our Travailes, to you as Patrons of this Booke; to defend it againſt the ravenous Iawes of Envious Backbiters, which never ceaſe by all unlawfull meanes, to blemiſh and deface the workes of the Learned, Expert, and well diſpoſed perſons. And we ſhall not onely thanke your Worſhips for ſo doing, but alſo pray unto Almighty God to requite your goodneſſe, and receive you into his protection and keeping.

Amen.

To the Reader.

DEare Brethren and friendly Readers, we have here according to the truth and meaning of the Author, set forth this needfull and necessary worke concerning the Anatomie of mans body, being collected and gathered by M. *Thomas Vicary*, and now by us the Chyrurgions of St. *Bartholmewes* Hospitall revived, corrected and published. And albeit this Treatise be small in volume, yet in commodity it is great and profitable. Notwithstanding, if the things therein contayned be not discreetly and wisely studyed and applyed, according to the true meaning of the Author, we have to tell you hereof, that therein is great perill, because through ignorãt practitioners, not knowing the Anatomy, commonly doth ensue death, and separation of Soule and Body.

Furthermore, whereas many good and learned men in these our dayes, doe cease to publish abroad in the English tongue, their works and travels, it is, for that if any one fault or blemish by fortune be committed, eyther by them or the Printer escaped, they are blamed, yea, and condemned for ignorant men, and errours holders. But now we cease here from these points, to trouble the gentle Reader with long discoursing, for whose sakes and commodities we have taken these paines: wishing that men more skilfull and better learned would have borne this burthen for vs, Craving onely thus much at your hands, for to correct our faults favourably, and to report of the Author curteously, who sought, (no doubt) your commodities onely, and the profit of the Common-wealth, without praise and vaine-glory of himselfe. Thus we the Chirurgions aforesayd, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studyes and ours. *Amen*.

THO.

THOMAS VICARY
to his Brethren, practiſing Chyrurgerie.

Hereafter followeth a little Treatiſe, (entituled A Treaſure for Engliſh-Men) *of the Anatomie of Man: Made by* THOMAS VICARY, *Citizen and Chyrurgion of* London, *for all ſuch Brethren of his fellowſhip practiſing Chyrurgerie: Not for them that be expertly ſeene in the* Anatomie: *for to them Galen the Lanterne of all Chyrurgions hath ſet it foorth in Canons, to the high glory of God, and to the erudition and knowledge of all thoſe that be expertly ſeene and learned in the Noble Science of Chyrurgerie. And becauſe all the Noble Philoſophers writing vpon Chyrurgerie, doe condemne all ſuch perſons as practiſe in Chirurgerie not knowing the* Anatomie, *therefore I have drawne into certaine Leſſons and ſmall Chapters, a part of the* Anatomie, *but touching a part of every member particularly: Requiring every man that ſhall reade this little Treatiſe, to correct and amend it where it ſhall be need, and hold me excuſed for my bold enterpriſe, and except my good will towards the ſame.*

O Lord which made the lofty skyes, Work in our Rulers harts:
Alwayes to have before their eyes, Safeguard to godly Arts.

Now he that is the perfect guide, doth know our helps were here alöe:
By homely ſtile it may be ſpi'd, for rules in Rhetoricke bane we none.
Our heads do lack that filed phraſe, wherein fine wits delight to gaſe:
If any ſay we deſerue here blame, We pray you then amend the ſame.

THE

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THE

A TREASVRE FOR ENGLISH-MEN.

Containing the Anatomie of Mans body:

Compiled by *Thomas Vicary* Eſquire, and Sergeant Chyrurgion to King *Henry* the 8. to K. *Edward* the 6. to Qu. *Mary*, and to our late gracious Soveraigne Lady, Queene ELIZABETH. And alſo, cheefe Chyrurgion of St. *Bartholmewes* Hoſpitall, for the vſe and commodity of all vnlearned Practitioners in Chyrurgerie.

CHAP. I.

Heere I ſhall declare vnto you ſhortly and briefly, the ſayings and determinations of diuers ancient Authors in three Points, very expedient for all men to know, that intend to vſe and exerciſe the Myſterie or Art of Chyrurgerie. The firſt is, to know what Chyrurgerie is: The ſecond is, how that a Chyrurgion ſhould bee choſen: And the third is, with what properties a Chyrurgion ſhould be indued.

FOr the firſt, which is to know what thing Chyrurgerie is. Herein I doe note the ſaying of Lanfranke, whereas hee ſayth: All things that man would know, may be knowne by one of theſe three things: That is to ſay, by his Name, or by his Working, or elſe by his very being and

shewing of his owne properties. So then it followeth that in the same manner we may know what Chirurgery is, by three things. First, by his Name, as thus: The Interpreters write that Chirurgery is derived out of these wordes, Apo tes chiros, cai tou ergou, that is to be understood: a hand-working, and so it may be taken for all handy Artes. But Noble *Ypocras* sayth, that Chirurgerie is hand-working in mans body, for the very end and profit of Chirurgerie, is hand-working.

Now the second manner of knowing what thing Chirurgery is, it is the saying of *Avicen*; To be knowne by his being, for it is verily a medicinall Science. And as *Galen* sayth, He that will know the certainty of a thing, let him not busie himselfe to know onely the name of that thing, but also the working and the effect of the same thing.

Now the third way to know what thing Chirurgerie is, it is also to be known by his being or declaring of his owne properties, the which teacheth vs to worke in mans body with hands, as thus: In cutting or opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as Wartes, Wennes, Skurfulas, and other of like effect.

But further, to declare what *Galen* saith Chirurgerie is, it is the last Instrument of Medicine: that is to say, Diet, Potion, and Chirurgerie: of the which three, saith he, Diet is the noblest, and the most vertuous: and thus he sayth, Whereas a man may be cured with Diet onely, let there be giuen no manner of Medicine. The second Instrument, is Potion: for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgerie, through whose vertue and goodnesse, is remoued and put away many grieuous infirmities and diseases, which might not haue béene remoued nor yet put away, neyther with Diet nor with Potion. And by these three meanes, it is knowne what thing Chirurgerie is. And this sufficeth vs for that point.

Now

Now it is knowne what thing Chirurgerie is, there muſt alſo be choſen a man apt and meete to miniſter Chirurgery, or to be a Chirurgion. And in this point all Authors doe agree, that a Chirurgion ſhould be choſen by his Complexion, and that his complexion be very temperate, and all his members well proportioned. For *Raſis* ſaith: Whoſe face is not ſeemely, it is impoſſible for him to haue good manners. And *Ariſtotle* the great Philoſopher, writeth in his Epiſtles to the noble King *Alexander* (as in thoſe Epiſtles more plainly doth appeare) how he ſhould chooſe all ſuch perſons as ſhould ſerue him, by the forme and ſhape of the face, and all other members of the body. And furthermore they ſay, he that is of an euill Complexion, there muſt needs follow like Conditions.

Wherefore it agreeth, that he that will take vpon him to practiſe as a Chirurgion, muſt be both of a good and temperate complexion, as is afore rehearſed: and principally, that he be a good liuer, and a keeper of the holy Commandements of God, of whom commeth all cunning and grace, and that his body be not quaking, and his hands ſtedfaſt, his fingers long and ſmall, and not trembling: and that his left hand be as readie as his right, with all his limmes, able to fulfill the good workes of the ſoule. Now as here is a man meete to be made a Chirurgion: (and though he haue all theſe good qualities before rehearſed) yet is he no good Chirurgion, but a man very fit and meete for the practiſe.

Now then to know what properties and conditions this man muſt haue before he be a perfect Chirurgien. I doe note foure things moſt ſpecially, that euery Chirurgion ought for to haue: The firſt, that he be learned: The ſecond, that he be expert: The third, that he be ingenuous: The fourth, that he be well mannered. The firſt (I ſaye) he ought to be learned, and that he knowe his principles, not onely in Chirurgerie, but alſo in Phyſicke, that he may the better defend his Chirurgerie; alſo he ought to be ſeene in naturall Philoſophy, and in Grammar, that he ſpeake congruitie in Logicke, that teacheth

theth him to proue his propoſitions with good reaſon: In Rhetoricke, that teacheth him to ſpeake ſéemely and eloquently: alſo in Theoricke, that teacheth him to know things naturall, and not naturall, and things againſt nature. Alſo he muſt know the Anatomie: for all Authors write againſt thoſe Chirurgions that worke in mans body, not knowing the Anatomy: For they be likened to a blind man, that cutteth in a Mine trée, for he taketh more or leſſe then he ought to doe. And here note well the ſaying of Galen, the Prince of Philoſophers, in his Eſtoris, That it is as poſſible for a Chirurgion (not knowing the Anatomy) to worke in mans body without error, as it is for a blind man to carue an Image and make it perfect. The ſecond, I ſaid, he muſt be expert: For Raſus ſayth: He ought to know and to ſée other men worke, and after to haue vſe and exerciſe. The third, that he be ingenuous and wittie: for all things belonging to Chirurgerie may not be written, nor with letters ſet forth. The fourth, I ſayd, that he muſt be well mannered, & that he haue all theſe good conditions here following.

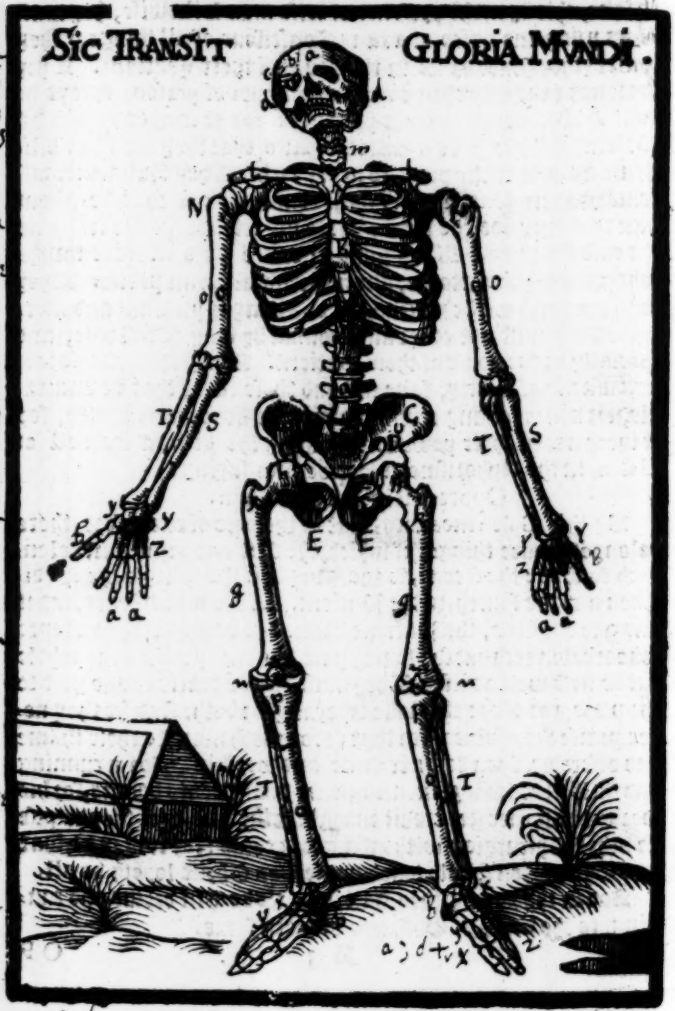
Firſt, that he be no Spouſe-breaker, nor no Drunkard. For the Philoſophers ſay, amongſt all other things, beware of thoſe perſons that follow Drunkennеſſe, for they be accounted for no men, becauſe they liue a life beſtiall: wherefore amongſt all other ſorts of people, they ought to bee ſequeſtred from the miniſtring of Medicine. Likewiſe, a Chirurgion muſt take héed that he deceiue no man with his vaine promiſes, for to make of a ſmall matter a great, becauſe he would be accounted the more famous. And amongſt other things, they may neyther be flatterers nor mockers, nor priuie backbiters of other men. Likewiſe, they muſt not be proud, nor preſumptuous: nor detracters of other men. Likewiſe, they ought not to be couetous, nor no nyggard, and namely amongſt their friends, or men of Worſhip, but let them be honeſt, courteous, and frée, both in word and déed. Likewiſe, they ſhall giue no counſell except they be asked, and then ſay their aduice by good deliberation, and that they be well aduiſed before they ſpeake.

speake, chiefly in the presence of wise men. Likewise, they must be as privy and as secret as any Confessour, of all things ỹ they shall eyther heare or see in the house of their Patient. They shall not take into their cure any manner of person, except he will be obedient vnto their precepts: for he cannot be called a Patient, vnlesse he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall neuer discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also bee bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but be alwayes pleasant and merry. They must not couet any woman by way of villanie, and specially in the house of their Patient. They shall not for couetousnesse of money, take in hand those cures that be vncurable, nor neuer set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the Aphorisme of Hypocrates, saying:

Oportet seipsum non solum.

By this Galen meaneth, that to the cure of euery sore, there belongeth foure things: of which, the first and principall belongeth to God: the second, to the Surgion: the third, to the Medicine: and the fourth, to the Patient. Of the which foure, and if any one doe faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well aduised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they neuer praise themselues, for that redoundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilfull Chirurgion, need neuer vaunt of his doings, for his workes will euer get credit enough. Likewise, that they despise no other Chirurgion without a great cause: for it is meet, that one Chirurgian should loue another, as Christ loueth vs all.

And in thus doing, they shall increase both in vertue and cunning, to the honor of God, and worldly fame.



a: front bone
b: coranal suture
c: ye temple bone
d: ye mamillary process
E: os: jugale:
m: vertebrae: &c
L: channell bone
K brest bone:
N: O: os: humeris
S: vlna cubitis
T: radius cubitis
y carpus
z matacarpus

a vertebrae
B: os: Sacrum
C: cavity os: illium
& y pe pelvis
D coxendix
E os: pubis
f: g: h: thygh bone
n: patellae
p: o: os: tibiae
T fibulae its lower process makes ye outer ancle
λ tarsus 7 bones

y matatarsus 5 bones
z bones of the toes in al 14 viz 2 of ye great toe and three of each of the rest

OF THE ANATOMIE.

CHAP. II.

The Anatomie of the ſimple Members.

AND if it be asked you how many ſimple Members there bée, it is to be anſwered, Eleuen, and two that be but ſuperfluities of Members: and theſe be they, Bones, Cartilages, Nerues, Pannicles, Ligaments, Cordes, Arteirs, Veynes, Fatnelle, Fleſh and Skinne: and the ſuperfluities bée the Haires and Nailes. I ſhall begin at the Bone, becauſe it is the foundation and the hardeſt member of all the Body. The Bone is a conſimile member, ſimple and ſpermaticke, and cold and dry of Complexion, inſenſible, and inflexible: and hath diuers formes in Mans body, for the diuerſity of helpings. The cauſe why there be many Bones in mans body, is this: Sometime it is needfull that one member or one limbe ſhould moue without another: another cauſe is, that ſome defend the principall members, as both the Bone of the Breſt, and of the Head: and ſome to bée the foundation of diuers parts of the Body, as the Bones of the ridge and of the Legges: and ſome to fulfill the hollow places, as in the Hands and Fét, &c.

The Griſtle is a member ſimple and Spermaticke, next in hardneſſe to the Bone, and is of complexion cold and dry, and inſenſible.

sensible. The Gristle was ordained for sire causes or profits that I finde in it: The first is, that the continuall moouing of the hard Bone might not be done in a juncture, but that the Gristle should be a meane betwæn the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limbes should not be hurt of the hard. The third is, that the extremitie of Bones and Joynts that be grisly, might the easier be moulded and mœued together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gristle, as in the throat-bowle for the sound. The fifth is, for that it is needfull that some members be holden vp with a Gristle, as the lids of the Eyes. The sixt is, that some limmes haue a sustaining and a drawing abroad, as in the Nose and the Eares, &c.

The Ligament is a member consimple, simple, and spermaticke, next in hardnesse to the Gristle, and of complexion cold and drie, and is flexible and insensible, and bindeth the Bones together. The cause why he is flexible and insensible, is this: If it had bæne sensible, he might not haue suffered the labour and mœuing of the Joynts: and if it had not bæne flexible of his bowing, one limme should not not haue mœued without another. The second profit is, that he be ioyned with sinewes, for to make Cordes and Drawnes. The third helpes, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Matrice and Kidneys, and diuers other, &c.

The Sineu is a consimiler member, simple and spermaticke, a meane betwæne hard and soft, and in complexion cold and drie, and he is both flexible and sensible, strong and tough, hauing his beginning from the Braine, or from *Myrnca*, which is the Marrow of the backe. And from the braine commeth seauen paire of Nerues sentatiue, and from *Myrnca* commeth thirtie paire of Nerues motiue, and one that is by himselfe, that springeth of the last spondell. All these sinewes haue both feeling and mœuing, in some more, and in some lesse, &c.

A Cords

A Corde or Tendon is a consimple or officiall member compound and spermaticke, sinewy, strong and tough, meanely betweene hardnesse and softnesse, and meanly sensible and flexible, and in complexion cold and drie. And the Corde or Tendon is thus made: The sinewes that come from the braine and from *Myrach*, and goe to moue the members, is intermingled with the Lygaments, and when the sinewes & Lygaments are intermingled together, then is made a Corde. And for thæ causes I perceiue why the Cordes were made.

The first is, that the sinewe alone is so sensible, that he may not suffer the great labour and trauel of mouing, without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfit temperance, and so the Cordes moue the limmes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brawne or a Muskle, on whom he might rest after his trauell: and this Brawne is called a Muskle. Then when this Corde is entred into this Brawne, he is departed into many small thæds, the which be called Will: and this Will hath thæ properties: The first is in length, by whose vertue that draweth it hath might. The second in breadth, by whom the vertue that casteth out hath might. The third in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Brawne those thæds be gathered together to make another Muskle, &c.

Now I will begin at the Arteir. This Arteir is a member consimile, simple and spermaticke hollow and sinowie, hauing his springing from the heart, bringing from the heart to euery member, blood and spirit of life. It is of complexion cold and dry. And all these Arteirs haue two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood with the spirit of life to nourish the lungs withall: And also that Arteir bringeth with him from the Lungs, ayre to temper the fumous heate that is in the heart. And this Arteir is he that is

called Arteria Venalis, because he hath but one coate, as a vaine, and is more obedient to be delated abroad through all the limbs, because that the blood might the sooner sweat through him: whereas all other Arteirs haue two coates, because one coate may not withstand the might and power of the spirit of life. Diuers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion cold and drie, and spermaticke, like to the Arteir, hauing his beginning from the Liuer, and bringeth from the Liuer nutritiue blood, to nourish euery member of the body with. And it is so to be vnderstood, that there is no more difference betweene these two vessells of blood, but that the Arteir is a vessell of blood spirituall or vitall. And the Veyne is a vessell of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is too much to treat of now, vntill we come to the Anatomy of the Woombe, &c.

The Flesh, is a consimile member, simple, not spermaticke, and is ingendred of blood congealed by heate, and is in complexion hot and moyst. Of the which is noted three kinds of flesches: that is to say, one is soft and pure flesh: the second is Musculus, or hard and brawny flesh: the third is Glandulus, knottie, or kurnelly flesh. Also the commodities of the flesh, be indifferent, or some be common to euery kinde of flesh, and some be proper to one manner of flesh alone. The profites of the flesh be many, for some defend the body from cold as death clothes: also it defendeth the body from hard things comming against it: so through his moysture he rectifieth the body in Summer, in time of great heate.

Wherefore it is to be considered, what profitablenesse is in euery kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concauities of voyd places, and causeth good forme and shape: and this flesh is found betweene the teeth, and on the ende of the yard. The profit of the Brawny flesh

as

or Musculus flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Grandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappes turne the menstruall Blood into milke. Secondly, the Grandulus flesh of the Testikles, turneth the blood into Sparme. Thirdly, the Grandulus flesh of the cheekes, that engendreth the spettle, &c.

The next is of Fatnesse, of the which I finde three kindes. The first is Pinguedo, and it is a consimiler member, not spermaticke, and it is made of a subtill portion of Blood congealed by colde: and it is of complexion cold and moyst, insensible, and is intermedled amongst the parts of the flesh. The second, is Adeppes, and is of the same kinde as is Pinguedo, but it is departed from the flesh besides the skinne, and it is an Oyle heating and moysting the skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh within forth about the Kidneyes, and in the Intrailes, and it helpeth both the Kidneyes and the Intrailes, from drying by his vnctiositie, &c.

Then come we to the Skinne. The Skinne is a consimile member of officall, partly spermatick, strong and tough, flexible and sensible, thin and temperate: where of there be two kinds: One is the skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitablest of whom, was spoken of in the last lesson: but the skin is properly wouen of Threeds, Nerues, Veynes, and Artiers. And he is made temperare, because he should be a good deemer of heate from cold, and of moystnesse from drynesse, that there should nothing annoy or hurt the Body, but it giueth warning to the common wits thereof, &c.

The haires of euery part of mans Body, are but superfluitie of members, made of the grosse fume or smoake passing out of the viscous matter, thickned to the forme of haire. The profitablenesse of him is declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluitie of members, engen-

dred of great earthly smoake or fume resolued through the naturall heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and dry, and are alwayes waring in the extremity of the fingers and toes. The vtility of them are, that by them a man shall take the better hold: also they helpe to claw the body when it needeth. Lastly, they helpe to diuide things for lacke of other toles, &c.

CHAP. III.

The Anatomie of the compound Members, and first of the Head.

BEcause the Head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomie of the head.

Galen saith in the second Chapter De iunamentes, and Auicen rehearseth the same in his first Proposition and third Chapter, proouing that the head of man was made neither for wits, nor yet for the Braines, but onely for the Eyes. For beasts that haue no heads, haue the organs or instruments of witte in there breasts, Therefore GOD and Nature haue reared vp the head of man onely for the eyes, for it is the highest member of man: and as a Beholder or Watchman standeth in a high Tower to giue warning of the Enemies, so doth the Eye of man giue warning vnto the common Wittes, for the defence of all other members of the bodie.

Now to our purpose. If the question be asked, how many things be there contained on the Head, & how many things contained within the head? As it is rehearsed by Guydo, there be fiue containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearsing there no Arter. The which Anatomy cannot be truly without them both, as thou shalt well perceiue both in this, but especially in the next. And now in this Lesson I shall speake but of Haire,

Skin,

Skin, Flesh, Weynes, Pannicles, and Bones, what profit they doe to man, euery of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple members) I doe note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heat, and too much cold, and many other outward noyances.

The second is, it maketh the forme or shape of the Head to seeme more seemelyer or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth & shapeth the Head from the Face.

The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumosities of the Braine might ascend and passe lightlyer out by them. For if there were a fast thing, as the skinne, or other of the same nature, as the Haire is, the fumosities of the Braine might not haue passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazartus, thicker, and more Porrus, than any other Skinne of any other member of the bodie. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heate and cold, as doth the Haire. The other, that it difficulteth to the common wits of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body, is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the Flesh, the which is all Musculus or Lazartus flesh, lying vpon Pericranium without meane. And it is made of subtill Will, and of simple flesh, Sinewes, Weynes, and Arteirs. And why the flesh that is all Musculus or Lazartus in euery member of a mans body was made, is for three causes. The first is, that by his thicknesse he should comfort the digestion of other members that lie by him. The second is, that through him euery member is made the formelier, and taketh the better

shape. The third is, that by his meanes euery member of the Body, drawing to him nourishing, the which others with-hold to put forth from them, as it shall be more plainlyer spoken of in the Anatomie of the Wombe.

Next followeth Pericranium, or the couering of the Bones of the head. But here it is to be noted of a Veyne and an Arteir that commeth betweene the flesh and this Pericranium, that nourisheth the vtter part of the head, and so entreth priuily thorow the Commissaries of the skull, bearing to the Braine and to his Pannicles nourishing: of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts consayned in the Head. Here it is to be noted of this Pannicle Pericranium, that it bindeth or compasseth all the Bones of the head, vnto whom is adioyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nearer the Braine, and is vnder the skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, he should make firme and stable the feble Commissaries or seames of the Bones of the head. The other cause is, that it should be a meane betweene the hard bone and the soft flesh.

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were too long to declare their names after all Authors, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian: but in conclusion all is to our purpose. And they be numbred seuen bones in the pan or skull of the head. The first is called the Coronall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes vnto the midst of the head, and there it meeteth with the second bone called Occipitiall, a bone of the hinder part of the head called the Noddle, of the head, which two bones, Coronall and Occipitiall, be diuided by the Commissaries, in the middest of the Head. The third and fourth Bones bee called Parietales, and they be the Bones of the sideling parts of the head, and they be diuided by the Com-

Commiſſaries, both from the foreſaid Coronall and Occipitiall. The fift and firt bones be called, Petroſa or Pendoſa: and theſe two bones lye ouer the bones called, Parietales, on euery ſide of the head one, like ſkales, in whom be the holes of the eares. The ſeuenth and laſt of the head is called Paralliarie or Bazillarie, the which Bone is as it were a wedge vnto all the other ſeuen Bones of the head, and doth faſten them together. And thus be all numbred. The firſt, is the Coronall Bone: the ſecond, is the Occipitiall: the third and the fourth, is Parietales: the fifth and the firth is Petroſa, or Pendoſa. And the ſeuenth is Parillarie, or Bazillarie. And this ſufficeth for the fiue things containing.

CHAP. IIII.

In this Chapter is declared the five things contayned within the Head.

NExt vnder the Bones of the Head within-forth, the firſt thing that appeareth is Duramater, then is Piamater, then the ſubſtance of the Braine, and then Vermy formes and Retemirabile. But firſt we are to ſpeake of Duramater, whereof, and how it is ſprung and made: Firſt, it is to be noted of the Veyne and Artiere that was was ſpoken of in the laſt Chapter before, how priuily they entered through the Commiſſaries, or ſeames of the Head, and there by their Vnion together, they doo not only bring and giue the ſpirit of Life and nutriment, but alſo doe weaue themſelues ſo together, that they make this Pannicle Duramater. It is holden vp by certaine threeds of himſelfe, comming through the ſaid Commiſſaries, running into Pericranium or Pannicle that couereth the Bones of the Head. And with the foreſaid Veine and Artier, and theſe threeds, comming from Duramater, is wouen and made this Pericranium.

And

And why this Pannicle Duramater is set from the Skull, I note two causes. The first is, that if the Duramater should haue touched the Skull, it should lightly haue bēne hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, should by it the better be defended and kept from Piamater, and hurting of the Braine. And next vnto this Pannicle, there is another Pannicle called Piamater, or Mēk-mother, because it is soft and tender vnto the Braine. Of whose creation, it is to be noted as of Duramater: For the originall of their first creation is of one kinde, both from the Heart and the Liuer, and is Mother of the very substance of the Braine. Why it is called Piamater, is for because it is soft and tender the Braine, that it nourisheth the Braine and fēdeth it, as doth a louing Mother, vnto her tender Childe or Babe, for it is not so tough and hard as is Duramater.

In this Pannicle Piamater is much to be noted of the great number of Veines and Artieres that are planted ramefying throughout all his substance, giuing to the Braine both spirit and life. And this Pannicle doth circumvolue or lap all the substance of the Braine: and in some place of ẏ Braine, the Veynes and the Artiers goe forth of him, and enter into the deuisions of the Braine, and there drinketh of the Braine substance into them, asking of the Heart, to them the spirit of life or breath, and of the liuer nutriment. And the aforesayd spirit or breath taketh a further disgestion, and there it is made animall, by the elaboration of the spirit vitall, is turned and made animall. Furthermore why there be no more Pannicles ouer the braine then one, is this: If there had bēn but one Pannicle onely, either it must haue bēne hard or soft, or meane, betwēne both: If it had bēn hard, it should haue hurt the Brain by his hardnesse. If it had bēne soft, it should haue bēne hurt of the hard bone. And if it had bēne but meanly, neyther hard nor soft, it should haue hurt the Braine by his roughnesse, and also haue bēne hurt of the hard Bone. Therefore God and Nature

hath

hath ordained two Pannicles, the one hard, and the other soft, the harder to be a meane betweene the soft and the Bone: and the softer to be a meane betweene the harder and the Braine it selfe. Also these Pannicles be cold and drie of complexion, and spermaticke.

Next is the Braine, of which it is maruellously to be considered and noted, how this Piamater diuideth the substance of the Braine, and lappeth it into certaine selles or diuisions, as thus: The substance of the Braine is diuided into three parts or ventricles, of which the formost part is the most. The second or middlemost is lesse: the third or hindermost is the least. And from each one to another be issues or passages that are called Meates, through whom passeth the spirit of life to and fro. But here ye shall note, that euery Ventricle is diuided into two parts, and in euery part God hath ordained and set singular and seuerall vertues, as thus, First, in the formost Ventricle, God hath founded and set the common wittes, otherwise called the fiue Wittes, as Hearing, Seeing, Feeling, Smelling, and Talking. And also there is one part of this Ventricle, the vertue that is called Fantasie, and he taketh all the formes or ordinances that be disposed of the fiue Wittes, after the meaning of sensible things. In the other part of the same Ventrickle, is ordained and founded the imaginatiue vertue, the which receiueth of the common Wittes the forme or shape of sensitiue things, as they were receiued of the common Wittes without-forth, representing their owne shape and ordinances vnto the memoratiue vertue. In the middle Sell or Ventrickle, there is founded and ordained the Cogitatiue or estimatiue vertue: for he rehearseth, sheweth, declareth, and demeth those things that be offered vnto him, by the other that were spoken of before. In the third Ventrickle and last, there is founded and ordained the vertue Memoratiue: in this place is registred and kept those things that are done and spoken with the sences, and keepe them in his treasurie vnto the putting forth of the fiue or common Wittes, or Organes, or Instru-

ments of animall wo2kes, out of whose extremities o2 lower parts sp2ingeth Pynuca, o2 Marrow of the Spondels: of whom it shall be spoken of in the Anatomie of the Necke and Backe.

Furthermo2e it is to be noted, that from the fo2emost Ventrikle of the B2aine, sp2ingeth seuen paire of sentatiue o2 fæling Sinewes, the which be p2oduced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to diuers other parts of the Body: as it shall be declared in their Anatomies. Also it is to be noted, that about the middle Ventrikle is the place of Vermi-fo2mis, with kurnelly flesh that filleth, and Retemirabile, a wonderfull Caule vnder the Pannicles, is set o2 bounded with Artiers onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And yée shall vnderstand, that these two be the best kept parts of all the Body: fo2 a man shall rather dye, than any of these should suffer any manner of griefes from without fo2th, and therefo2e God hath set them farre from the Heart.

Hére I note the saying of Haly Abba, of the comming of small Artiers from the Heart, of whom (saith he) is made a maruellous Net o2 Caule, in the which Caule is inclosed the B2aine, and in that place is layd the spirit of fæling, from that place hath the Spirit of fæling his first creation, and from thence passeth other members, &c. Furthermo2e yée shall vnderstand, that the B2aine is a member cold and moyst of complexion, thinne, and meanly viscous, and a p2incipall member, and an officiall member and spermaticke. And first, why he is a p2incipall member, is, because hee is the gouernour o2 the treasurie of the fiue Wittes: And why he is an officiall member, is, because he hath the effect of fæling and stirring: And why he is cold and moyst, is, that he should by his coldnesse and moystnesse, abate and temper the exceeding heate and d2ought that commeth from the Heart. And why it is moyst, is, that it should be the mo2e indifferenter and abler to euery thing that should be reserued o2 gotten into him. And why it is soft, is, that it should giue place and fauour to the vertue of stirring.

ring. And why it is meanely viſcous, is, that his ſinewes ſhould not bee letted in their worʒking, thʒough his ouermuch hardneſſe.

Hære Galen demandeth a queſtion, which is this: Whether that fæling and mouing be bʒought to Nerues by one oʒ by diuers? Oʒ whether the aforeſaid thing be bʒought ſubſtantially oʒ rather judicially? The matter (ſaith hæ) is ſo hard to ſearch and to be vnderſtood, that it were much better to let it alone and paſſe ouer it.

Ariſtotle intreating of the Bʒaine, ſaith: The Bʒaine is a member continually mœuing and ruling all other members of the body, giuing vnto them both fæling and mœuing: foʒ if the Bʒaine be let, all other members be let: and if the Bʒaine be well, then all other members of the body be the better diſpoſed.

Alſo the Bʒaine hath this pʒoperty, that it mœueth and followeth the mœuing of the Mœne: Foʒ in the waxing of the Mœne, the Bʒaine followeth vpwards, and in the wane of the Mœne, the Bʒaine diſcendeth downewards, and vaniſheth in ſubſtance of vertue: foʒ then the Bʒaine ſhʒinketh together in it ſelfe, and is not ſo fully obedient to the ſpʒit of fæling. And this is pʒoued in men that be Lunaticke and Mad, and alſo in men that be Epulenticke oʒ hauing the Falling ſickneſſe, that be moſt grieued in the beginning of the new Mœne, and in the latter quarter of the Mœne. Wherefoʒe (ſaith Ariſtotle) when it happeneth that the Bʒaine is either too dʒy oʒ too moiſt, then can it not woʒke his kinde, foʒ then is the Body made cold: then are the ſpirits of Life melted and reſolued away: and then followeth fæbleneſſe of the Wittes, and of all other members of the Body, and laſt Death.

Chap. V.

The Anatomy of the Face.

THe Front or the Forehead, containeth nothing but the Skinne and Muſculus fleſh, for the Pannicle vnderneath, it is of Pericranium, and the Bone is of the Cornall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead or Front, from one eare to the other, and from the rootes of the eares of the head before vnto the Browes. But the cauſe why the browes were ſet and reared vp, was, that they ſhould defend the eyes from noyance without-forth: and they be ordained with haire, to put by the humor or ſweate that commeth from the head. Alſo the browes doe helpe the eye-liddes, and doe beautifie and make faire the face, for he that hath not his browes haired, is not ſeemely.

And Ariſtotle ſayth, that ouer-meaſurable Browes betokeneth an enuious man. Alſo high browes and thicke, betoketh hardineſſe: and browes with litle haire betokeneth cowardiſe: and meanly, ſignifieth gentleneſſe of heart. Inciſions about this part, ought to be done according to the length of the body, for there the Muſcle goeth from one eare to the other. And there if any inciſion ſhould be made with the length of the Muſcle, it might happen the brow to hang ouer the eye without remedy, as it is many times ſeene, the more pity. The Browes are called Supercilium in Latine, and vnder is the eye-lids, which is called Cilium, and is garniſhed with haires. Two cauſes I finde why the eye-lids were ordained. The firſt is, that they ſhould keepe and defend the Eye from Duſt and other outward noyances. The ſecond is, when the eye is weary or heauy, then they ſhould be couered and take reſt vnderneath them. Why the haires were ordained in them is, that by them is addreſſed the formes or ſimilitudes of viſible things vnto the Apple of the Eye. The Eare is a member ſeemely and griſtly, able to be

folden

folden without, and is the Organ or Instrument of Hearing: It is of complexion cold and dry. But why the Eare was set vp out of the head, is this, that the sounds that be very fugitiue, should lurke and abide vnder his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it should kæpe the hole that it standeth ouer, from things falling in that might hinder the Hearing. The Sinewes that are the Organes or Instruments of hearing, spring each from the Braine, from whence the seuen paire of Sinewes doe spring, and when they come to the hole of the Eare, there they writhe like a Winepresse: and at the ends of them, there bæ like the head of a Worm, or like a little teate, in which is receiued the sound, and so carried to the common wits. The Eyes be next of nature vnto the soule: for in the Eye is sæne and knowen the disturbances and griefes, gladnesse and ioyes of the Soule, as Loue, Wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things: that is to say, of seuen Tunicles or Coates, and of thræ humours. Of the which (sayth Galen) the Braine and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomie of the Head. But diuers men hold diuers opinions of the Anatomy of the Eyes: for some men account but thræ Tunicles, and some fiue. But in conclusion, they meane all one thing. For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclirotica, Secondina, Retyna, Vnia, Cornua, Arania, and Conjunctiva: and these thræ humors. That is to say, Humor Virtus, Humor Albigynus, and Humor Chrystallinus.

It is to be knowne how and after what manner they spring: You shall vnderstand, that there springeth of the Braine substance of his foremost Ventrikles, two sinewes, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomy, they be the first paire of Sinewes that appeare of all seuen. And it is shewed by Galen, that

these sinewes be hollow as a Reede, for two causes. The first is, that the visible spirit might passe freely to the Eyes. The second is, that the forme of visible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes goe out from the substance of the braine, he commeth through the Piamater, of whose substance he taketh a Pannicle or a Coate: and the cause why he taketh that Pannicle, is to keep him from noying, and before they enter into the skull, they meet and are united into one sinew, the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, entring through the braine Panne, and these sinewes be called Nervi optici. And three causes I finde why these Nerues are joyned in one before they passe into the Eye. First, if it happen any diseases in one Eye, the other should receiue all the visible spirit that before came to both.

The second is, that all things that we see should not seem two: for if they had not beene joyned together, euery thing should haue seemed two, as it doth to a Worme, and to other Beasts. The third is, that the sinew might stay and helpe the other. But hereupon Lanfranke accordeth much: saying, that these two sinewes come together to the Eyes, & take a Pannicle both of Piamater and of Duramater, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of three substances: that is to say, of Duramater, of Piamater, and of Nervi optici. There bee engendred three Tunicles or Coates, as thus: Of the substance that is taken from Duramater, is engendred the first Coate that is called Secondina: and of Nervi Optici, is engendred the third Coat, that is called Retina: and each of them is more subtiller then other, and goeth about the humours without meane. And it is to bee vnderstood, that each of these three Tunicles be diuided, and so they make fiue: that is to say, three of the parts of the braine, and three of the parts outwards, and one of Pericranium, that couereth the Bones of the head, which is called Conjunctiva.

And

And thus you may perceiue the ſpringing of them, as thus: Of Duramater ſpringeth Clirotica and Cornua. Of Piamater, ſpringeth Secondina and Vuia. And of Nerui Optici ſpringeth Conjunctiua. Now to ſpeake of the humours which be three, and their places are the middle of the Eyes: of the which, the firſt is Humor Vltrus, becauſe he is like Glaſſe, in colour very cleare, red, liquit, or thinne, and he is in the inward ſide next vnto the Braine: and it is thinne, becauſe the nutritiue blood of the Chriſtalline, might paſſe, as water through a ſponge ſhould be cleanſed and made pure, and alſo that the viſible ſpirit might the lightlyer paſſe through him from the Braine. And he goeth about the Chriſtaline Humor, vntill he meet with Albuginus Humour, which is ſet in the vttermoſt part of the Eye. And in the middeſt of theſe Humours Vltrus, and Albuginus, is ſet the Chriſtaline Humour, in which is ſet principally the ſight of the Eye. And theſe Humours be ſeparated and inuolued with the Pannicles as afore ſaid, betweene euery Humor a Pannicle: And thus is the Eye compound and made. But to ſpeake of euery Humour and euery Pannicle in his due order and courſe, it would aske a long proceſſe, and a long Chapter: and this is ſufficient for a Chirurgion. Now to begin at the Noſe. You ſhall vnderſtand, that from the braine there commeth two Sinewes to the holes of the braine-pan, where beginneth the concauitie of the Noſe, and theſe two be not properly Sinewes, but Organes or Inſtruments of ſmelling, and haue heads like teates or paps, in which is receiued the vertue of ſmelling, and repreſenting it to the common wits: Ouer theſe two, is ſet Colatorium, that we call the Noſthrils: and it is ſet betweene the Eyes, vnder the vpper part of the Noſe. And it is to be noted, that this concauity or ditch was made for two cauſes. The firſt is, that the ayre that bringeth forth the ſpirit of ſmelling might reſt in it, till it were taken of the Organe or Inſtrument of ſmelling. The ſecond cauſe is, that the ſuperfluities of the braine might be hidden vnder it, vntill it were cleanſed: And from his concauity there goeth two holes downe

into

into the mouth, of which there is to be noted three profits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Lunges, or else a mans mouth should alwayes be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concaultie might be clensed by them, when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or officiall, appearing without the face, somewhat plicable, because it should the better be cleansed. And it is to bee perceiued that it is compound and made of skin and Lazartus flesh, and of two Bones standing in manner triangle-wise, whose extremities be joyned in one part of the Nose with the Coronall bone, and the nether extremities are joyned with two Gristles, and another that diuideth the Nosthrils within, and holdeth vp the Nose.

Also there be two concauities or holes, that if one were stopped the other should serue. Also there is in the Nose two Muscles to helpe the working of his Office.

And Galen sayth, that the Nose shapeth the face most: for where the Nose lacketh (sayth he) all the rest of the face is the more vnseemely. The Nose should be of a meane bignesse, and not to exceed in length or bredth, nor in highnesse. For Aristotle saith, If the Nosthrils be too thin or too wide, by great drawing in of ayre, it betokeneth great straitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the Body, betokeneth and judgeth the affections and will of the soule of man, as the Philosopher saith. The Temples be called the members of the head, & they haue that name because of continuall mouing. And as the Science of the Anatomy meaneth, the spirit vitall is sent from the heart to the braine by Artiers, and by Veines and nutrimentall blood, where the vessels Pulsatiues in the temples be lightly hurt. Also, the temple haue vents or holes inwardly, wherein he taketh

the

the humour that commeth from the Braine, and bringeth the Eyes aſleep: and if the ſaid Holes or Vents be preſſed and wrung, then by trapping of the humour that commeth, he maketh the teares to fall from the Eye.

The Cheekes are the fleſhy parts of the Face, and they containe in them Muſculus fleſh, with Veynes and Arteirs, and about theſe parts be many Muſcles. Guido maketh mention of ſeuen about the Cheekes and ouer-lip.

And Haly Abbas ſaith, there be twelue Muſcles that moue the nether Iaw, ſome of them in opening, and other ſome in cloſing or ſhutting, paſſing vnder the Bones of the Temples: and they be called Temporales. And they be right noble and ſenſatiue, of whoſe hurt is much perill.

Alſo there be other Muſculus for to grinde and to chew. And to all theſe Muſcles commeth Nerues from the Braine, to giue them feeling and moouing. And alſo there commeth to them many Arteirs and Veynes, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philoſophers ſay, the chiefe beauty in man is in the Cheekes, and there the complexion of man is moſt knowne, as thus. If they be full, ruddie, and medled with temperate whitenelle, and not fat in ſubſtance, but meanely fleſhie, it betokeneth hot and moyſt of complexion: that is, Sanguine and temperate in colour. And if they be white coloured, without medling of redneſſe, and in ſubſtance fat and ſoft, quauering, it betokeneth exceſſe and ſuperfluitie of cold and moyſt: that is flegmaticke. And if they be browne in colour or cyſren, yeallow, reddie and thinne, and leane in ſubſtance, it betokeneth great drying and heat: that is cholericke. And if they be as it were blowne in colour, and of little fleſh in ſubſtance, it betokeneth exceſſe and ſuperfluitie of dryneſſe and cold: that is Melancholy. And as Auicen ſaith, the Cheekes doe not onely ſhew the diuerſities of complexions, but alſo the affection and will of the Heart: for by the affection of the heart, by ſuddaine joy or dread, he wareth either pale or red. The bones or bony parts, firſt of the cheekes be two: of the

Nose outwardly, two: of the vpper Mandible, two: within the Nose three, as thus: One deuiding the Nosthrilles within, and in each Nosthrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired and drawne to the Lunges, and the superfluitie of the braine is purged into the mouth-wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot finde that the nether Mandible should be of the number of those nine: for the nether Mandible accounted there, proueth them to be ten in number: Of which thing I will hold no argument, but remit it to the sight of your eyes. The parts of the mouth are fiue, that is to say, the Lippes, the Teeth, the Tongue, the Vaila, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes, one is; that they should be to the mouth as a doore to a house, and to keepe the mouth close till the meate were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The teeth are members consimilie or official, spermaticke, and hardest of any other members, and are fastened in the Cheek-bones, and were ordained for three causes. First, that they should chewe a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech: for they that lacke there teeth, do not perfectly pronounce their words.

The third is, that they should serue to beastes as weapons. The number of them is uncertaine: for some men haue moe, and some lesse: they that haue the whole number, haue two and thirtie: that is to say, sixteene aboue, and as many beneath, as thus: two Dwallies, two Quadripulles, two Canniens, eight Molales, and two Causales, the Tongue is a carnous member, compound and made of many Nerues, Ligaments, Veynes and Artiers, ordained principally for three causes. The first is, that when a man eateth, the Tongue might helpe to turne the meate till it were well chewed. The second cause is, that by

him

him is receiued the taſte of ſweete and ſowre, and preſented by him to the common Wittes. The third is, that by him is pronounced euery ſpæch. The fleſhy part of the Tongue is white, and hath in him nine Muſcles, and about the roote of him, is Glandulus, in the which be two welles, and they be euer full of ſpettle to temper and kepe moyſt the tongue, or elſe it would ware dry by reaſon of his labour, &c. The Uuila is a member made of ſpongeous fleſh, hanging downe from the end of the Pallet ouer the gullet of the throate, and is a member in complexion cold and dry, and oftentimes when there falleth rawneſſe or much moyſtneſſe into it from the Head, then it hangeth downe in the throate, and letteth a man to ſwallow, and it is broad at the vpper end, and ſmall at the nether. It was ordained for diuers cauſes. One is, that by him is holpen the ſound of ſpæch: for where the Uuila is wanting, there lacketh the perfect ſound of ſpæch. Another is, that it might helpe the prolation of vomits. Another is, that by him is tempered and abated the diſtemperance of the ayre that palleth to the Lungs. Another is, that by him is guided the ſuperfluities of the braine, that commeth from the coletures of the Noſe, or elſe the ſuperfluities ſhould fall downe ſuddenly into the mouth, the which were a diſpleaſure. The Pallet of the mouth containeth nothing elſe but a carnous Pannicle, and the Bones that be vnderneath it hath two diuiſions, one along the Pallet from the diuiſion of the Noſe, and from the opening of the other Mandible vnder the nether end of the Pallet, lacking halfe an inch, and there it diuideth ouerthwart, and the firſt diuiſion is of the Mandible: and the ſecond, is of the Bone called Paxillarie or Bazillarie, that ſuſtaineth and bindeth all other Bones of the head together. The skinne of the Pallet of the mouth, is of the inner part of the ſtomacke and of Wyze, and of Iſofagus, that is the way of the meate into the ſtomacke. The way how to know that ſuch a Pannicle is of that part of the ſtomack, may be knowne when that a man is touched within the mouth, anon he beginneth to tickle in the ſtomacke, and the nerer that

he shall couch vnto the throat, the more it abhorreth the stomacke, and oftentimes it causeth the stomacke to yelde from him that is within him, as when a man doth vomit.

Also in the mouth is ended the vppermost extremitie of the Weasand, which is called Wyze, or Isofagus: And with him is contayned Trachia arteria: that is, the way of the ayze, whose holes be couered with a lap like a tongue, and is grisly, that the meat and drinke might slide ouer him into Isofagus: the which grissle when a man speaketh is reared vp, and coureth the way of the meate: and when a man swalloweth the meate, then it coureth the way of the ayze, so that when the one is couered, the other is discouered. For if a man open the way of the ayze, when he swalloweth, if there fall a crum into it, he shall neuer cease coughing vntill it be vp againe. And this sufficeth for the Face.

Chap. VI.

The Anatomie of the Necke.

THE Necke followeth next to be spoken of. Galen prooueth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neyther Necke nor voyce, except Fish. And you shall vnderstand, that the necke is all that is contayned betweene the head and the shoulders, and betweene the chin and the breast. It is compound and made of foure things, that is to say, of Spondillus, of Servicibus, of Gula, and of Gattare, the which shall be declared more plainly hereafter: and through these passe the way of the meate and of the ayze, but they be not the substance of the Necke.

The Spondels of the necke be seuen: The first is joyned vnto the lower part of the head called Basillary, or Bazillary, and in the same wise are joyned euery Spondell with other, and the last of the seuen, with the first of the Backe or Ridge: and the Lygaments that keepe these Spondels together, are not so

so hard and tough as those of the backe: for why? those of the necke be more feeble and subtiller. The cause is this, for it is necessary other while that the head moue without the necke, and the Neck without the Head, the which might not well haue bæn done if they had bæn strong and boysterous. Of these aforesaid seuen Spondels of the Neck, there springeth seuen paire of Sinewes, the which be diuided into the head & into the visage, to the Shoulders and to the Armes. From the hole of the first Spondell springeth the first paire of Sinewes, betweæn the first Spondell and the second, and so forth of all the rest in like manner as of these. Also these Sinewes receiue subtill will of the sinewes of the braine: of which the Will, and Sinewes, & Flesh, with a Pannicle, make the composition of Muscles, Lazartes, and Brawnes, the which thræ things are all one, and be the instruments of voluntary mouing of euery member. The Muscles of the Necke after Galen, are numbred to be twenty, mouing the Head and the Necke. Likewise it is to be noted, that there be thræ manner of flesches in the Necke: the first is Pixwex, or Setulls, and it is called of Children, Gold-haire, or yeallow haire, the which are certaine Longitudinals, lying on the sides of the Spondels, from the head downe to the latter Spondell. And they are ordained for this cause, that when the Sinewes be wearie of ouer much labour with mouing and trauell, that they might rest vpon them as vpon a Bed.

The second Flesh is Pulculus, from whom springeth the Membrans and Cords that moue the Head and the Neck, which be numbred twenty, as is before declared. The third Flesh repleniseth the voyd places, &c. The third part of the Necke, is called Gutture, and it is standing out of the throat-boll. The fourth part is called Gula, and the hinder part Cervix, and hath that name of the Philosophers, because of the Narrow cõming to the Ridge-bones. It is so called, because it is as it were a seruant to the braine: For the Necke receiueth and taketh of the braine, influence of vertue of mouing, and sendeth it by sinewes to the other parts of the body downe wards, and to all members of the body.

Here you shall vnderstand, that the way of the meate, and Wire, or Isofagus, is all one thing: and it is to be noted, that it stretcheth from the mouth to the Stomacke, by the hinder part of the Necke inwardly, fastned to the Spondels of the Necke, vntill he come to the first Spondell, and there he leaueth the Spondell, and stretcheth till he come to the foremost part of the Breast, and palleth through Diafragma, till he come to the mouth of the stomacke, and there he is ended. Furthermore, it is to be noted that this Weasand is compound, and made of two Tunicles or Coates (that is to say) of the inner and of the vtter. The vtter Tunicle is but simple, for he needeth no Retention but onely for his owne nourishing: but the inner Tunicle is compound, and made of Musculus Longitudinall Will, by which he may draw the meate from the mouth into the Stomacke, as it shall be more plainly declared in the Anatomie of the stomacke. Furthermore, Cana Pulmonis, via, trachia, Arteria, all these be one thing (that is to say) the Throate-boll, and it is set within the Necke, besides the Weasand, towards Gula, and is compound of the Grissle, knit each with other. And the Pannicle that is meane betwéen the Weasand, and the Throate-boll, is called Ismon.

Also yé shall vnderstand, that the great Veines which rameste by the sides of the Neck, to the vpper part of the head, is of some men called Gwidege, and of others, Venæ organices: the incisiō of whom is perillous. And thus it is to be considered, that the neck of man is compound, & made of skinny Flesh, Ligaments, and bones: and this sufficeth for the Necke and the Throate.

Chap. VII.

The Anatomy of the Shoulders and Armes.

And first to speake of the Bones: It is to be noted, that in the Shoulder there be two Bones, (that is to say) the Shoul-

Shoulder-bone, & the Kannell-bone, and also the Adiutor bone of the Arme, are ioyned with the shoulder bones, but they are not numbred amongst them, but amongst the Bones of the Armes. In the composition of the shoulder, the first bone is, Os Spatula, or Shoulder-blade, whose hinder part is declined towards the Chine, and in that end it is broad and thinne, and in the vpper part it is round, in whose roundnesse is a Concauitie, which is called the Bore or cope of the shoulder, and which entreth the Adiutor bones, & they haue a binding together with strong flexible sinewes, and are contained fast with each Bone called Clauicula, or the Cannell bone: and this Cannell bone stretcheth to both the shoulders; One end to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great arme, (that is to say) from the shoulders to the fingers ends, be thirty: the first is the Adiutor bone, whose vpper end entreth into the Concauity or Bore of the Shoulder bone: it is but one Bone (hauing no fellow) and it is hollow and full of Marrow, and it is also crooked, because it should be the more able to gripe things, and it is hollow, because it should be lighter and more obedient to the stirring or mouing of the Brawnes.

Furthermore, this Bone hath two eminences, or two knobs in his nether extremitie, or in the juncture of the Elbow (of the which the one is more Rising then the other) and are made like vnto a Pully to draw water with, and the ends of these Bones enter into a Concauity proportioned in the vppermost ends of the two Forcelbones, of which two Bones, the lesse goeth from the Elbow to the Thumbe, by the vppermost part of the arme, and the greater is the nether bone from the Elbowe to the little Finger, And these two Bones be contained with the Adiutor bone, and be bound with strong Ligaments, and in like manner with the Bones of the Hand. The which Bones bee numbred eight, the foure vppermost be ioyned with the foure nethermost towards the hands: and in the third ward of Bones, be fiue, and they are called Ossa Palmis, and they are in the Palme of

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the hand. And to them be ioyned the bones of the Fingers and the Thumbes, as thus, in euery Finger three bones, and in the Thumbe two bones, (that is to say) the Fingers and Thumbes of euery hand fourténe, called Ossa Digitorum: in the Palme of the Hand fiue, called Patinis, and betweéne the Hand and the Wrist eight, called Rasete, and from the Wrist to the shoulder, three bones: all which being accounted together, ye shall finde thirtie bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cords, and Brawnes: here first ye shall vnderstand, that there commeth from Mynuca, through the Spondels of the Necke, foure sinewes, which most plainely do appeare in sight, as thus: one commeth into the vpper part of the Arme, another into the neather part, and one into the inner side, and another into the vtter side of the Arme, and they bring from the braine, and from Mynuca, both féeling and mouing into the Armes, as thus: The sinewes that come from the Braine and from the Marrow of the Backe that is called Minuca, when they come to the iuncture of the shoulder, there they are mired with the Ligaments of the selfe shoulder, and there the Ligaments receiue both Féeling and mouing of them, and also in there medling together, they are made a Corde or a Tendon.

Three causes I finde why the sinewes were medled with the Ligaments. The first cause is, that the littlenesse of the Sinewes, which many wayes be made weary by there continuall mouing, should bée repelled by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should be through the quallitie of the Ligaments: The third is, the féeblenesse of the Sinewe, that is insufficient, and too féeble to vse his Office, but by the strength and hardnesse of the Ligaments.

Now to declare what a Corde is, what a Ligament, and what a Muscle, or a Brawne. it is enough rehearsed in the Chapter of the simple members: but if you will through the commandement of the Will or the Soule, drawe the Arme to the hinder parties of the bodie, then the vtter Brawne is drawne together

and

and the inner is inlarged, and likewise inwards, when the one brawne doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cords be lengthened: but when they passe the juncture of the Shoulder and of the Elbow, by thæ fingers breadth or thereabout, then it is divided by subtill Will, and medled with the simple flesh, and that which is made of it is called a Brawne. And thæ causes I finde, why that the simple flesh is medled with the Corde in the composition of the Brawne. The first is, that the aforesayd Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moystnesse, the which drought he getteth through his manifold moving. The third is, that the forme of the Brawne members should be the more faire, and of better shape: wherefore God and Nature hath cloathed it with a Pannicle, that it might the better be kept: And it is called of the Philosophers, Musculus, because it hath a forme like unto a Mouse. And when these Brawnes come nære a Joynt, then the Chordes spring forth of them, and are medled with the Ligaments againe, and so moveth that Joynt. And so ye shall understand, that alwayes betwæne euery two Joynts, is engendred a Brawne, proportioned to the same member and place, unto the last extremity of the fingers, so that as well the least juncture hath a proper feeling and moving when it needeth, as hath the greatest. And after Guido, there be numbred thirteene in the Arme and hand, as thus: foure in the Adjutor, moving the upper part of the Arme: and foure in the Focles, moving the fingers. Now to speake somewhat of the Veynes and Arteirs of the arme: it is to be understood, that from Venakelis, there commeth two braunches, the one commeth to the one arme-pit, and the other commeth to the other. And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the braunch is in the Arme-pit, there he is divided into two branches. The one Branch goeth along in the

inner side of the arme, vntill it come to the bough of the arme, and there it is called Bazilica, or Epatica, and so goeth downe the arme till it come to the wrist, and there it is turned to the backe of the hand, and it is found betweene the little finger and the next, and there it is called Salvatella. Now to the other braunch that is in the arme-hole, which spreadeth to the vtter side of the shoulder, and there he diuideth in two, the one goeth spreading vp into the carnous part of the head, and after descendeth through the bone into the Braine, as it is declared in the Anatomie of the head. The other branch goeth on the outward side of the Arme, and there he is diuided into two also, the one part is ended at the hand, and the other part is folded about the arme, till it appeare in the bouget of the arme, and there is called Sephalica, from thence it goeth to the backe of the hand, and appeareth betweene the thumbe and the foremost finger, and there it is called Sephalica Ocularis.

The two branches that I speake of, which be diuided in the hinder part of the shoulders, from each of these two (I say springeth one, and those two mete together and make one Veyne which appeareth in the bough of the arme, and there it is called Mediana, or Cordialis, or Commine And thus it is to be vnderstood, that of Vena Sephalica, springeth Vena Ocularis, and of Vena Bazilica, springeth Vena Salvatella, and of the two veines that met, springeth Vena Mediana, and in ramefying from these fiue principall Veynes springeth innumerable, of the which a Chirurgion hath no great charge: for it sufficeth vs to know the principals.

To speake of Artiers, you shall vnderstand, that whersoeuer there is found a Veyne, there is an Artier vnder him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for wheresoeuer there goeth a veyne to giue nutriment, there goeth an Artier to bring the spirit of life. Wherefore it is to be noted, that the Artiers lye more deper in the flesh then the Veynes doe: for they carry and keepe in them more precious

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blood then doth the Veyne, and therefore he hath need to be further from dangers outwardly: and therefore, God and Nature haue ordained for him to be closed in two Coates, where the Veyne hath but one.

The Breast or Thorax, is the Arke or chest of the spirituall members of man, as saith the Philosopher: where it is to be noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinne, Musculus flesh, the Pappes and the Bones. The parts contayned are, the Heart, the Lunges, Pannicles, Lygaments, Nerues, Veynes, Arteirs, Pyze, or Isofagus. Now the Skinne and the flesh are knowne in their Anatomie. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body: for it is white, glandulus, and spongeous: and there is in them, both Nerues, Veines, and Artiers, and by them they haue Coliganes with the Heart, the Liuer, the Braine, and the Generatiue members. Also there is in the Breast, as old Authors make mention, lxxx. or xc. Muscles: for some of them be common to the necke, some to the Shoulders, and to the Spades: some to Dyafragma or the Midriffe: some to the ribbes, some to the Backe, and some to the Breast it selfe. But I finde certaine profitablenesse in the creation of the Pappes, as well in man as in woman: for in man it defendeth the spirituals from annoyance outwardly: and another, by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke: for in women there commeth from the Matrix into their Breasts many Veynes, which bring into them Menstruall blood, the which is turned through the digestiue vertue, from red colour into white, like the colour of the Pappes, euen as Chilley comming from the stomacke to the Liuer, is turned into the colour of the Liuer.

Now to speake of the Bones of the Breast: they be said to be triple or threefold, and they be numbred to the seuen in the Breast before, and their length is according to the breadth of the Breast, and there extremities or ends be gristly, as the

Ribbes be. And in the vpper end of Thorax is an hole or a concauitie, in which is set the foot of the Furkebone or Canel-bone, and in the nether end of Thorax, against the mouth of the Stomacke, hangeth a gristle called Ensiforme, and this gristle was ordained for two causes. One is, that it should defend the stomacke from hurt outwardly. The second is, that in time of fulnesse, it should giue place to the stomacke in time of need when it distreth, &c.

Now to speake of the parts of the Backe behind-ward: There be twelue Spondels, through whom passeth Spynua, of whom springeth twelue paire of Nerues, bringeth both feeling and mouing to the muscles of the breast aforesayd. And here it is to be noted, that in euery side there be twelue Ribs, that is to say, seuen true and fiue false, because these fiue be not so long as the other seuen be: and therefore called false Ribs, as it may be perceiued by the sight of the Eye. Likewise, of the parts that be inwardly, and first of the Heart, because he is the principall of all other members, and the beginning of life: he is set in the middest of the Breast seuerally by himselfe, as Lord and King of all members. And as a Lord or King ought to be serued of his Subiects that haue their liuing of him, so are all other members of the body subiects to the Heart: for they receiue their liuing of him, and they doe seruice many wayes vnto him againe. The substance of the Heart is as it were Lazarus flesh, but it is spermaticke, and an officiall member, and the beginning of life, and he giueth to euery member of the body, both blood of life, and spirit of breath, and heate: for if the Heart were of Lazarus flesh, his mouing and stirring should be voluntary and not naturall, but the contrary is true: for it were impossible that the heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a Pine-apple, and the broad end thereof is vpwards, and the sharpe end is downewards: depending a little towards the left side.

And here it is to be noted, that the Heart hath blood in his sub-

stance

ſtance, whereas all other members haue it but in their Veines and Arteirs: Alſo the heart is bound with certaine Ligaments to the backe part of the breaſt, but theſe Ligaments touch not the ſubſtance of ỹ Heart, but in they ouer-part the ſpring forth of him, and is faſtened as aforeſayd. Further more, the Heart hath two Ventricles, or Concauities, and the left is higher then the right and the cauſe of his hollowneſſe, is this: For to kæpe the blood for his nouriſhing, and the aire to abate and temper the great heat that hæ is in, the which is kept in Concauities. Now here it is to be noted, that to the right Ventrickle of the Heart, commeth a Veyne from the great Veyne called Venakelis, that receiueth all the ſubſtance of the blood from the Liuer. And this Veyne that commeth from Venakelis, entreth into the heart of the right Ventricle, as I ſaid before, and in him is brought a great portion of the thickeſt blood to nouriſh the heart with, and the reſidue that is left of this, is made ſubtill through the vertue of the Heart, and then this Blood is ſent into a Concauity or pit in the midſt of the Heart, betwæne the two Ventricles, and therein it is made hot and pured, and then it palleth into the left Ventricle, and there is ingendred in it, a Spirit, that is clærer, brighter, & ſubtiller, then any Corporall or Bodily thing, that is engendred of the foure Elements: For it is a thing, that is a meane betwæne the Body and the Soule. Wherefore it is likened of the Philoſophers to be more liker heauenly things, then earthly things.

Alſo it is to be noted, that from the left Ventricle of the heart ſpringeth two Arteirs: the one hauing but one Coate, and therfore it is called Arteria venalis: And this Arteir carrieth Blood from the Heart to the Lungs, the which Blood is vaporous, that is tryed and left of the heart, and is brought by this Artery to the Lungs, to giue him Nutriment, and there he receiueth of the Lungs ayre and bringeth it to the heart to refreſh him with.

Wherefore Galen ſayth, that hæ findeth that mans Heart is Naturall and friendly to the Lungs: For he giueth him of his owne Nutrimentall to nouriſh him with, and the Lungs reward

him with ayre, to refresh him with againe, &c.

The other arteir that hath two Coates, is called Vena Arterialis, or the Great Artery, that ascendeth and discendeth, and of him springeth all the other Arteirs that spred to euery member of the Body: for by him is united and quickned all the members of the Body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the soule. And thus it passeth vntill it come to the braine, and there he is turned into a further digestion, and there he taketh another Spirit, and so is made animall, and at the Liuer nutrimentall, and at the Testikles generatiue: and thus it is made a spirit of euery kinde, so that hee being meane of all manner operations and workings, taketh effect. Two causes I finde why these Arteirs haue two Coates. One is, that one Coate is not sufficient, nor able to withstand the violent mouing and stirring of the Spirit of life, that is carried in them.

The second cause is, that the thing that is carried about from place to place, is of so precious a treasure, that it had the more need of good keeping. And of some Doctors, this Arteir is called the Pulsatiue veyne, or the beating Veyne: for by him is perceiued the power and might of the Heart, &c. Wherefore God and Nature haue ordained, that the Arteirs haue two Coates. Also there is in the Heart three Pellikles, opening and closing the going in of the Heart blood, and spirit in conuenient time. Also the heart hath two little Eares, by whom commeth in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Auditament, to helpe and strengthen the selfe Heart. Also the heart is couered with a strong Pannicle, which is called of some Capsula Cordes, or Paricordium, the which is a strong case, vnto whom commeth Nerues, as to other inward members. And this Pannicle Pericordium, springeth of the vper Pannicle of the Midriffe. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeth that the Lungs fall not ouer the Heart. Also there is another Pannicle that couereth

uereth the Ribs inwardly, that is called Plura, of whom the Midriffe taketh his beginning. And it is sayd of many Doctors, that Duramater is the Originall of all the Pannicles within the Body: and thus one taketh of another.

CHAP. VIII.

The Anatomie of the Lungs.

The Lungs is a member Spermatick of the first Creation, and his naturall complexion is cold and dry, and in his accidentall complexion he is cold and moyste, lapped in a Neruous Pannicle, because it should gather together the softer substance of the Lunges, and that the Lungs might fele by the meanes of the Pannicle, that which he might not fele in himselfe. Now to proue the Lungs to be cold and dris of kinde, it appeareth by his swift stirring, for he lyeth euer wauing ouer the Heart, and about the Heart. And that he is cold and moyst in reward, it appeareth well, that he receiueth of the Brain many cold matters, as Cataries and Rheumes, whose substance is thin. Also I finde in the Lungs three kinds of substance. One is a Veyne comming from the Liuer, bringing with him ỳ Crude or raw part of the Chylle, to feed the Lungs. Another is Arteria venealis, comming from the Heart, bringing with him the spirit of life to nourish him with. The third is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his Office.

The Lungs is diuided into fiue Lobbes or Pellikeles, or fiue portions (that is to say) three in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others should serue and doe their office. And three causes I finde, why the Lungs were principally ordained. First, that they should draw colde winde, and refresh the Heart. The second, that they should change and alter, and purifie

rifie the ayre before it come to the Heart, lest the heart were hurt and annoyed with the quantitie of the ayre. The third cause is, that they should receiue from the heart the fumous superfluities that he putteth forth with his breathing, &c.

Behind the Lungs, toward the Spondels, palleth Hire or Isofagus, of whom it is spoken of in the Anatomie of the Necke. And also there palleth both Veynes and Arteirs, and all these with Trachia Arteria, doe make a Stoke, replete vnto the Gullet, with the Pannicles, and strong Ligaments, and Glandulus flesh to fulfill the voide places. And last of all, is the Midriffe, and it is an officiall member made of two Pannicles and Lazartus flesh, and his place is in the midst of the bodie, ouerthwart or in breath vnder the region of the Spirituall members, departing them from the Matrix.

And three causes I find, why the Midriffe was ordained. First, that it would diuide the spirituals from the Nutrates. The second, that it should kep the vitall colour or heat to descend down to the Nutrates. The last is, that the malicious fumes reared vp from the Nutrates, should not noy the spirituals or vitals, &c.

The wombe is the region or the City of all the Intrails, the which reacheth from the Midriffe down vnto the share inwardly, and outwardly from the Reines or Kidneyes, downe to the bone Pecten, about the priuie parts. And this Wombe is compound and made of two things (that is to say) of Syfac, and Myrac; Syfac is a Pannicle, and a member spermaticke, officiall, sensible, Synowie, compound of subtill Will, and in completion cold and drie, hauing his beginning of the inner Pannicle of the Midriffe. And it was ordained, because it should containe and binde together all the Intrailes, and that he defend the Musculus, so that he oppresse not the Naturall members. And that he is strong and tough, it is because he should not be lightly broken, and that those things that are containeed goe not forth, as it happeneth to them that are broken, &c. Myrac is compound, and made of foure things (that is to say)

of

of Skinne outwardly of Fatnes, of a Carnous Pannicle and of Musculus Fleth. And that it is to be vnderstanded, that all the whole from Sifac outward, is called Mirac, it appeareth well (by the words of Galen,) where he commandeth, that in all wounds of the Wombe, to sewe the Sifac, with the Mirac, and by that it proueth, that there is nothing without the Sifac but Mirac. And in this Mirac, or vtter part of the Wombe, there is noted eight Muscles, two Longitudinals, proceeding from the shield of the Stomacke, vnto Os Pecten: two Latitudinals comming from the backwards to the wombe: and foure Transuerse, of the which, two of them spring from the Ribbes on the right side, and go to the the left side, to the Bones of the Hanches, or of Pecten: and the other two spring from the Ribbes on the left, and come ouer the wombe to the right parts, as the other before doth.

Here is to be noted, that by the vertue of the subtill will that is in the Musculus Longitudinall, is made perfoit the vertue attractiue: and by the Musculus Transuerse, is made the vertue retentiue: and by the Musculus Latitudinall, is made the vertue expulsiue. It is thus to be vnderstood, that by the vertue attractiue, is drawne downe into the Intwales, all superfluities, both water, winde, and dyet. By the vertue retentiue, all things are withholden and kept, vntill Nature haue wrought his kind. And by the vertue expulsiue is put forth all things, when Nature prouoketh any thing to be done. Galen sayth, that wounds or inciſions be more perilous in the midſt of the wombe, then about the sides, for there the parts be more tractable then any other parts be. Also he sayth, that in wounds pierring the wombe, there shall not be made good incarnation, except Sifac be sewed with Mirac. Now to come to the parts contained within: First that which appeareth next vnder the Sifac is Omentum, or Zirbus, the which is a Pannicle couering the Stomacke and the Intestiles, implanted with many Veines and Arteirs, and not a little fatnesse ordained to kepe moyst the inward parts.

This Zirbus is an officiall member, and is compound of a

Veine and an Arteir, the which entreth and maketh a line of the vtter Tunicle of the stomacke, vnto which Tunicle hangeth the Zirbus, and couereth all the guttes downe to the share.

Two causes I finde, why they were ordained. One is, that they should defend the Nutratiues outwardly. The second is, that through his owne power and vertue, he should strengthen and comfort the digestion of all the Nutrates, because they are more feebler then other members be, because they haue but a thinne wombe or skin, &c. Next Zirbus appeareth the Intrails or guts of which Galen saith, that the Guttes were ordained in the first creation to conuey the drosse of the meate and drinke, and to clense the body of their superfluities. And here it is to be noted, that there be fyre portions of one whole Gutte, which both in man and beast beginneth at the nether mouth of the stomacke, and so continueth forth to the end of the fundament. Neuertheleſſe hée hath diuers shapes and formes, and diuers operations in the body, and therefore he hath diuers names. And hereupon the Philosophers say, that the lower wombe of a man, is like vnto the wombe of a swine. And like as the stomak hath two Tunicles, in like manner haue all the Guts two Tunicles. The first portion of the Guts is called Duodenum; for he is 12. Inches of length, and couereth the nether part of the stomacke, and receiueth all the drosse of the stomack: the second portion of the Guts is called Ieiunium, for he is euermore empty, for to him lieth euermore the chest of the Gall, beating him sore, and draweth forth of him all the drosse, and cleanseth him cleane: ỹ third portion or Gut, is called Yleon, or small gut, and is in length fifténe or sirténe Cubits. In this Gut oftentimes falleth a disease called Yleaca Passio. The fourth Gut is called Monoculus, or blinde Gut, and it séemeth to haue but one hole or mouth, but it hath two, one nære vnto the other, for by the one all things goe in, and by the other they go out againe. The fift is called Colon, and receiueth all the drosse depriued from all profitablenes, and therefore there commeth not to him any veines Miseraices, as to the other. The sirt and last, is called Rectum or Longaon, and he

he is ended in the Fundament, and hath in his nether end foure Muscles, to hold, to open, to shut, and to put out, &c. Next is to be noted of Mensenterium, the which is nothing else but a texture of innumerable veynes Miseraices, ramefied of one veyne called Porta Epates, couered and defended of Pannicles and Lygaments comming to the Intrails, with the back full of fatnesse and Glandulus flesh, &c

The stomacke is a member compound and spermaticke, sinnowy and sensible, and therein is made perfect the first digestion of Chile. This is a necessarie member to all the Body, for if it faile in his working, all the members of the Body shall corrupt.

Wherefore Galen saith, that the stomacke was ordained principally for two causes. The first, that it should be to all the members of the Body, as the earth is to all that are ingendred of the earth, that is, that it should desire sufficient meat for all the whole Body. The second is, that the stomacke should be a sacke or chest to all the Body for the meate, and as a Cooke to all the members of the Body. The stomack is made of two Pannicles, of which the inner is Nerueous, and the vtter Carneous. This inner Pannicle hath Musculus Longitudinals, that stretcheth along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And he hath Transuerse will, for to withold or make retention. And also the vtter Pannicle hath Latitudinall will, to expulse and put out: that by his heat he should helpe the degestiue vertue of the stomack, and by other heates giuen by his neighbours, as thus. It hath the Liuer on the right side, chasing and beating him with his lobes or figures: and the Splene on the left side, with his fatnes and veynes, sending to him melancholie, to exercise his appetites: about him is the Heart, quickning him with his arteirs: Also the Braine sending to him a branch of nerues to giue him feeling. And he hath on the hinder part, descending from the parts of the backe many Lygaments, with the Arteirs ioyned to the Spondels of the backe. The forme or figure of this stomacke is

long, in likenesse of a Gourde, crooked: and that both holes be in the vpper part of the body of it, because there should be no going out of it vnadvisedly of those things which are receiued into it. The quantity of the stomacke cõmonly holdeth two Pitchers of water, and it may suffer many passions, and the nether mouth of the stomacke is narrower then the vpper, and that for three causes. The first cause is, that the vpper receiueth meate great and boysterous in substance, that there being made subtill, it might passe into the nether. The second is, for by him palleth all the meates, with their chilosity from the stomacke to the Liuer. The third is, for that through him palleth all the drosse of the stomake to the guts. And this sufficeth for the stomacke, &c.

The Liuer is a principle member, and officiall, and of his first creation spermaticke, complete in quantity of blood, of himselfe insensible, but by accidence he his insensible, and in him is made the second digestion, and is lapped in a fatte Pannicle.

And that he is a principle member, it appeareth openly by the Phylosophers, by Auicen and Galen. And it is officiall as is the stomacke, and it is of spermatick matter, and fatte, of the which is ingendred his veines. And because it was like in quantitie, Nature hath added to it crudded blood, to the accomplishment of sufficient quantitie, and is lapped in a fatte Pannicle. And why the Liuer is crudded is because the Chile which commeth from the stomacke to the Liuer, should be turned into the colour of blood.

And why the Liuer was ordained, was because that all the nutrimentall blood be engendred in him. The proper place of the Liuer is vnder the false Ribbes in the right side. The forme of the Liuer is gibbous or bunchie on the back side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should be pliable to the stomacke, like as a hand doth to an Apple, to comfort her digestion, for his heate is to the stomacke, as the heate of the fire is to the Potte or Cauldron that hangeth ouer it.

Also the Lungs is bound with his Pellikles to the Diafragma,

ma, and with ſtrong Ligaments. And alſo he hath Goliganes with the ſtomacke and the Intrailes, and with the Heart and the Reynes, the Teſtikles and other members. And there are in him fiue Pellikeles, like fiue fingers. Galen calleth the Liuer Meſſa Sanguinaria, containing in it ſelfe foure ſubſtances, Naturall and Nutrimentall. The Naturals is ſent with the blood to all parts of the body, to be engendred and nourished. And the Nutrimentals be ſequeſtrate and ſent to places ordained for ſome helpings. Theſe are the places of the Humours, the blood in the Liuer, Choller in the Cheſt or Gall, Melancholy to the Splene, Flegme to the Lungs and the Iunctures, the waterie ſuperfluities to the Reynes and Veſike. And they goe with the Blood, and ſometime they putrifie and make Feuers, and ſome be put out to the skinne, and be reſolued by ſweat, or by Scabs, by Pulſes, or by Impoſtumes.

And theſe foure naturall humours (that is to ſay) Sanguine, Choler, Melancholy, and Flegme, be engendred and diſtributed in this manner: Firſt yee ſhall vnderſtand, that from the Spermatick matter of the Liuer inwardly, there is ingendred two great Veynes, of the which the firſt and the greateſt is called Porta, and commeth from the concauitie of the Liuer, of whom ſpringeth all the ſmall veines Miſeraices: and theſe Miſeraices, be to Vena Porta as the branches of a tree be to the ſtocke of a Tree. For ſome of them be contained with the bottome of the ſtomacke: ſome with Duodenum, ſome with Ieiunium, ſome with Yleon, and ſome with Monoculus, or Saccus. And from all theſe Guts they bring to Vena Porta, the ſuccoſitie of Chiley, going from the ſtomacke, and diſtribute it into the ſubſtance of the Liuer. And theſe Veynes Miſeraices, be innumerable. And in theſe Veynes begun the ſecond Digeſtion, and ended in the Liuer, likeas it is in the ſtomacke the firſt Digeſtion.

So it proueth that Vena Porta, and Vena Miſeraices, ſerue to bring all the ſuccoſity of all the meate and drinke that paſſeth the ſtomacke to the Liuer, and they ſpread themſelues thorough

the substance of the Liuer inwardly, & all they stretch towards the gibous (or bowing part of the Liuer,) and there they meet, and goe all into one Unity, and make the second great Veyne, called Vena Vlis, or Concava, or Vena Ramosa: all is one, and he with his Rootes draweth out all the bloud engendred from ỳ Liuer, and with his branches Ramefying vpwards and downewards, carrieth and conueyeth it to all other Members of the Bodie to be nourished with, where is made perfect the third Digestion. And also there goeth from the Liuer veynes, bearing the superfluities of the third Digestion to their proper places, as it shall be declared hereafter. Now to speake of the Gall, or of the chest of the Gall: It is an officiall Member, & it is supermaticke and sinowie, and hath in it a subtill Will, and it is a purse or a Pannicular Vessikle in the hollownesse of the Liuer about the middle Pericle or Lobe, ordained to receiue the Cholericke superfluities which are engendred in the Liuer: The which purse or bagge hath three holes or Neckes; By the first he draweth to him from the Liuer the Choller, that the Bloud bee not hurt by the Choler. By the second Neck, he sendeth to the bottome of the stomacke Choler, to further the Digestion of the stomacke. And by the third Necke he sendeth the Choler regularly from one Gut to another, to cleanse them of their superfluities and Drosse: and the quantitie of the purse, may containe in it halfe a pinte, &c.

And next is the Splene, or the milte, the which is a supermaticke member, as are other members: and officiall, and is the receptory of the Melancholious superfluities that are engendred in the Liuer: and his place is on the left side, transuersly linked to the stomacke, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the Melancholious superfluities that are engendred of the Liuer which he draweth to him hee is nourished with. The second cause is, that the nutritiue Bloud should by him be made the more purer and cleane, from the drosse and thicking of the Melancholie, &c.

And

And next of the Reynes and kidneyes: It is to be vnderstood, that within the Region of the Nutrites backwards, are ordained the kidneyes to cleanse the Blood from the watery superfluities, and they haue each of them two passages or holes, or Pores: By the one is drawne the water from Venakelis, by two Veynes, which are called Vencæ Æmulgentes, the length of the finger of a man, and issueth from the Liuer: and by the other is sent the same water to the Bladder, and is called Poros Vrithides.

The substance of the Kidneyes, is Lazarus Flesh, hauing Longitudinall will: and their place is behinde, on each side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the backe with Ligaments. The Philosopher saith that mans Kidneyes are like the Kidneyes of a Cow, full of hard Concauities, and therefore the sores of them are hard to cure. Also they are more harder in substance, then any other fleshly member, & that for two causes. One is, that he bee not much hurt of the sharpnesse of the Vrine. The other is, that the same Vrine that passeth from him, might the better be altered & clensed through the same. Also there commeth from the heart to each of the Kidneyes, an arteir, that bringeth with him Blood, heat, spirit, and Life. And in the same manner there commeth a Veyne from ỹ Liuer, that bringeth blood to nourish the Kidneyes, called Blood Nutrimentall.

The grease of the Kidneyes or Fatnesse, is as of other inward members, but it is an officiall member, made of thinne Blood, congealed and crudded through cold, and there is ordayned the greater quantity in his place, because it should receiue and temper the heat of the Kidneyes, which they haue of the byting sharpnesse of the Water.

Now by the kidneyes vpon the Spondels, passeth Venakelis, or Venacua, which is a Veine of great substance: for he receiueth all the Nutrimentall blood from the Liuer, & from him passeth many small Pipes on euery side, and at the Spondell betweene

the

the shoulders, he diuideth himselfe whole in two great braunches, the one goeth into the one arme, and the other into the other, and there they diuide themselues into many Veynes and branches, as is declared in the armes.

Chap. IX.

The Anatomy of the Haunches and their parts.

The Haunches are the lower part of the Womb, joyning to the Thighs and the secret members. And three things there are to be noted thereof. The first is of the parts containing: the second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Sifag, the Zirbus and the bones. The part contained outwardly, are the Vezike, or Bladder: the Spermaticke vessels, the Matrix in women, Langaon. Nerues, Veynes, and Arteries, descending downewards; the parts proceeding outwards, are the Buttockes and the Muscles, descending to the Thighes, of which it is to be spoken of in order. And first of the parts containing: as of Myrac, Syfac, and Zirbus, there is enough spoken of in the Anatomie of the Wombe. But as for the bones of the Haunches, there be the parts of the backe three Spondels of Ossa sacri, or of the Haunches: and three Caitailiginis Spondels of Ossa Cande, called the Tailebone.

And thus it is proued, that there is in euery man thirty Spondels, and thus they are to be numbred: in the Necke seauen, in the Ridge twelue; in the Reynes fiue: and in the Haunches fiue: And it is to be noted, that euery Spondell is hollow in the middest: through which hollowneste passeth Nuca from the Braine, or the marrow of the Backe. And some Authors say, that Mynuca is of the substance that the Braine is of: For it is like in substance, and in it selfe

giueth

giueth to the Nerues both the vertue Mouing and Feeling.

And also euery Spondell is holden on euery side, through the which holes, both Arteirs and Veynes do bring from the Heart and the Liuer both Life and nourishment, like as they doe to the Braine: and from the Pannicle of Mynuca, or the marrow of the backe, through the holes of the sides of the Spondels, springeth forth Nerues motiues, and there they entermeddle themselues with the strong Ligaments that be insencible, and so the Ligaments receiue that feeling of the Nerue, which the Nerues taketh of Minuca. And by this Reason many authors proue, that Mynuca is of the same substance that the Braine is of, and the Pannicles of the Nuca is of the same substance of the Pannicles of the Braine, &c. And each of those Spondels be bound fast one with another, so that one of them may not well be named without another. And so all these Spondels together, contained one by another are called the Ridge bone, which is the foundation of all the shape of the body. They with the last spondell be contained or ioyned to the bones of the Hanches, and they be the vpholders of all the Spondels. And these bones be small towards the tale-bone, and broad towards the Hanches, and before they ioyne and make Os Pectinis. And so they be broad in the parts of the Iles, and therefore some authors calleth it Ilea. And each of these two bones towards the Liuer hath a great round hole, into the which is receiued the bone called Vertebra, or the Whorlebone. Also besides that place, there is a great hole or way, thorow the which passeth from aboue Musculus, Veynes and Artiers, and goe into the Thighes. And thus it is to be noted, that of this bone Pecten, and the bone Vertebra; is made the juncture of the Thigh.

Now to speake of the parts contained, the first thing that commeth to sight is the Bladder, the which is an official member, compound of two Neruous Pannicles, in complexion cold and drie, whose necke is carnous, and hath Muscles to withhold, and to let goe: and in man it is long, and is contained with the yard, passing through Peritoneum, but in women it is shor-

ter, and is contained within the Vulua. The place of the bladder, is betweene the bone of the Share and the tayle-gut, called Longaon, and in women, it is betweene the aforesaid bone and the Matrix.

And in it is implanted two long vessels comming from the kidneys, whose names be Porri Vrikcides, bringing with them the wine or water from the Reines to the Bladder, which privily entreth into the holes of the Pannicles of the Bladder, by a naturall moouing betweene Tunicle and Tunicle, and there the wine findeth the hole of the nether Tunicle, and there it entreth privily into the concauitie of the bladder, and the more that the bladder is filled with wine, the straiter be the two Pannicles comprised together, for the holes of the tunicles be not euen one against another, & therefore if the bladder be neuer so full, there may none go backe againe. The forme of it is round, the quantitie of it is a Pitcher full, in some more, in some lesse &c.

Also there is found two other vessels, called Vaza Seminaria, or the spermaticke vessels. And they come from Venakelis bringing blood to the Testicles, as well in man, as in woman, the which by his further digestion it is made sperme or nature in men: they be put outward, for the Testikles be without, but in women it abideth within, for there Testikles stand within: as it shall be declared hereafter.

Next followeth the Matrix in women: the Matrix in women is an officiall member, compound and Nerueous, and in complexion cold and drie: and it is the feild of mans generation, and it is an instrument susceptiue, that is to say, a thing receiuing or taking: and her proper place is betweene the bladder and the gut Longaon, the likenesse of it, is as it were a yard reuersed and turned inward, hauing testikles likewise, as aforesaid. Also the Matrix hath two Concauities or Celles, and no moe, but all beastes haue as many Celles as they haue Pappes heads. Also it hath a long necke like an Vrinall, and in euery necke it hath a mouth, that is to say, one within, and another without. The inner in the time of conception is shut, and the

vter

vtter part is open as it was before: and it hath in the middest a Lazarus Pannicle, which is called in Latine Tengito: And in the creation of this Pannicle, is found two vtilities. The first is, that by it goeth forth the Wine, or else it should be shed throughout all the Vulva: The second is, that when a woman doth set her thighes abroad, it altereth the ayre that commeth to the Matrix for to temper the heate.

Furthermore, the necke that is betweene these two aforesaid mouthes, in her concauitie hath many involutions and pleates, joyned together in the manner of Rose leaues before they be fully spread or ripe, and so they be shut together as a purse mouth, so that nothing may passe forth but wine, vntill the time of childing. Also about the middle of this necke be certaine veynes in Maydens, the which in time of deflowring, be corrupted and broken. Furthermore, in the sides of the vtter mouth, are two Testicles or Stones, and also two vessels of Sperme, shorter then mans vessels, and in time of Coyt the Womans sperme is shead downe in the bottome of the Matrix. Also from the Liuer there commeth to the Matrix many Veynes, bringing to the Child nourishing at the time of a womans being with Child: and those Veynes, at such time as the Matrix is voyd, bring thereto superfluities from certaine members of the Body, whereof are engendred womans Flowers, &c.

And forasmuch as it hath pleased Almighty God to giue the knowledge of these his Misteries and workes vnto his Creatures in this present world. Here I suppose to declare what thing Embreon is, and his Creation. The noble Philosophers, as Galen, Avicen, Bartholomeus, and diuers others, writing vpon this matter, say: That Embreon is a thing engendred in the Mothers wombe, the originall whereof is, the Sperme of the Man and of the Woman, of the which is made by the might and power of GOD, in the mothers wombe a Child: as hereafter more at large shall be declared. First, the field of Generation called the Matrix, or the Mother, is knowne in the Anatomie, whose place is properly (betwixt the Bladder and Longaon) in

the Woman, in which place is sowne by the Village of man, a conuenable matter of kindely heate: For kindely heate is cause efficient both of owing and working, & Spirit, that giueth vertue to the body, and gouerneth and ruleth that vertue: the which seed of generation commeth from all the parts of the Bodie, both of the Man and Woman, with consent and will of all Members, and is shead in the place of Conceiuing, where thorow the vertue of Nature, it is gathered together in the Celles of the Matrix or the Mother, in whom by the way of the working of mans seede, and by the way of suffering of the Womans seede mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embreon. And further it is to be noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and purest drops of Blood in all the body, and by the labour & chafing of the Testikles or Stones, this Blood is turned into another kind, and is made Sperme. And in man it is hot, white, and thicke: wherfore it may not spread nor runne abroad of it selfe, but runneth and taketh temperance of the Womans sperme which hath contrary qualities: For the womans sperme is thinner, colder, and feebler.

And as some Authors hold opinion, when this matter is gathered into the right side of the Matrix, then it happeneth a Male kinde, and likewise on the left the Female, and where the vertue is most, there it fauoreth most. And further it is to be noted, that like as the Renet of the Cheese hath by himselfe the way or vertue of working, so hath the Milke by way of suffering: and as the Renet and milke make the Cheese, so doth the sperme of Man and Woman make the generation of Embreon, of the which thing springeth (by the vertue of kindely heate) a certaine Skin or Caule, into the which it lappeth it selfe in, wherewith afterwards it is bred to the Mothers wombe, the which couering commeth forth with the byrth of the Childe: and if it happen that any of the Skin remaine after the byrth of the Childe, then is the Woman in perill of her life.

Furthermore,

Furthermore, (it is said) that of this Embreon, is ingendred the Heart, the Liuer, the Braynes, Nerues, Reynes, Arteirs, Cords, Ligaments, Skins, Grissles, and Bones, receiuing to them by kindly vertue the menstruall blood, of which is engendred both flesh & fatnes. And as writers say, the first thing that is shapen, be the principals: as is the Heart, Liuer, and Braine. For of the Heart springeth the arteirs: of the Liuer, the Reines: and of the Braine, the Nerues: and when these are made, Nature maketh and shapeth both Bones and Grissles to kæpe and saue them, as the bones of the head for the Braine: the Breast Bones, and the Kibbes, for the Heart and the Liuer. And after these springeth all other members one after another: and thus is the childe bred forth in foure degrées, as thus. The first is, when the said Sperme or Sæde is at the first as it were Milke. The second is, when it is turned from that kinde into another kinde, is yet but as a lumpe of Blood, and this is called of Ipocras, Fettus. The third degrée is, when the principals be shapen, as the Heart, Liuer, and Braine. The fourth and last, as when all the other members bée perfectly shapen, then it receiueth the Soule, with Life and Breath, and then it beginneth to moue it selfe alone. Now in these foure Degrées aforesaid, in the first as Milke, it continueth seuen dayes: in the second as Fettus, nine dayes: in the third, as a lumpe of Flesh engendring the principalls the space of nine dayes: and the fourth vnto the time of full perfection of all the whole members, is the space of eighteene dayes: So is there fiue and fourty dayes from the day of Conception, vnto the day of full perfection and receiuing of the Soule, as God best knoweth.

Now to come againe to the Anatomie of the Haunches: Then come we to Longaon, otherwise called the taile-gut, whose substance is Pannicular, as of all the other bowels: the length of it is of a span long stretching nigh to the Reynes, his nether part is called Annis, (that is to say) the towell: and about him is found two Muscles, the one to open, the other to shut. Also there is found in him fiue Reynes or branches of Veynes,

called Venæ Emoraidales, and they haue colliganes with the Bladder: wherefore they are partners in their grieues.

And when this Longaon is raised vp, then yee may see the veynes and artiers, and Sinewes, how they be braunched and bound downe to the nether parts: the parts proceeding outwardly, are Didimus Peritoneum, the Yard, the Testicles, and Buttocks. And first, it shall be spoken of the Yard, or of mans generatiue members, the which dureth vnto that part that is called Peritoneum, the which place is from the Coddes, vnto the Fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Yard is in the end and terme of the share.

The Yard is an officiall member, and the Miller of mans generation, compound, and made of Skin, Brawnes, Tendons, Veynes, Arteirs, Sinewes, and great Ligaments: and it hath in it two Passages, or principall issues, one for the Sperme, and another for the Vrine. And as the Philosophers say, the quantitie of a common yard, is eight or nine inches, with measurable bignesse proportioned to the quantity of the Patrir.

This member hath (as sayth Auicen) three holes, through one passeth insensible positions and winde, that causeth the yard to rise: the other two holes is declared before. Also the yard hath a skinne, and about the head thereof, it is double, and that men call Præputium; and this skinne is moueable, for through his consecration the Spermatick matter is the better, and sooner gathered together, and sooner cast forth from the Testikles: for by him is had the more delectation in the doing. And the foremost part of the head of the Yard before, is made of a brawnie flesh, the which if it be once lost, it is neuer restored againe, but it may be well skinned, &c.

The Coddes is a compound member, and an officiall, and though it be counted amongst the generatiue members, yet it is called a principall member, because of generation. This Purse was ordained for the custodie and comfort of the Testikles and other Spermaticke vessels: and it is also made of two parts, of the inner and of the vtter.

The

The vtter is compound and made of skinne, and Lazartus, Longitudinall and Transuersall, in like manner as the Myrac. The inner part of the Cods is of the substance of the Sifac, and are in similitude as two pockets drawn together by themselues, and they differ not from the Sifac: and there be two, because if there fall any hurt to the one, the other should serue. The Testikles or stones bee two, made of Glandulus flesh, or Curnelly flesh. And furthermore, through the Didimus, commeth the Testikles from the Braine, Sinewes, and from the Heart Artiers, and from the Liuer Veynes, bringing vnto them both feeling and stirring, Life, and spirit, and Nutrimentall blood, and the most pureste blood of all other members of the Bodie, whereof is made the Sperme by the labour of the Testikles, the which is put forth in due time, as is before rehearsed.

The groynes be knowne: they bee the empty Junctures, or purging place vnto the Liuer, and they haue curnelly flesh in the plying or bowing of the Thighs. The Hippes haue great brawny flesh on them, & from thence descend downwards, Brawnes, Cordes, and Ligaments, moouing and binding together the Thighes, with the Haunches themselues.

CHAP. X.

The Anatomy of the Thighes, Legges, and Feete.

THe Legge reacheth from the Joynt of the Thigh vnto the extremitie of the Toes, and I will diuide it in parts, as the Armes were diuided. One part is called Coxa, or Thigh, and that is all that is contained from the joynt of the Haunch vnto the Knee. The second part is called Tibia, and that reacheth from the Knee to the Ankle. The third is the little foote, and that is from the Ankle, vnto the end of the Toes. And here it is to be noted, that the thigh, leg, and foote, are compound, and made as the great arme or hand, with Skin, Flesh, Veynes, Artiers, Sinewes,

Sinewes, Brawnes, Tendons, and Bones, whereof they are to be spoken of in order.

Of the Skinne and Flesh there is enough spoken of before. And as of Veynes and Arteirs in their descending downwards, at the last Spondels they be divided into two parts, whereof the one part goeth into the right thigh, and the other into the Left: And when they come to the thigh, they be divided in other two great branches: the one of them spreadeth into the inner side of the Leg, and the other spreadeth into the vtter side, and so branching, descend downe to the Leg, to the Ankles, and Fæte, and be brought into foure Veynes, which be commonly vsed in letting Blood, as hereafter followeth.

One of them is vnder the inner ankle toward the hæle, called Soffena, and another vnder the vnder ankle, called Siatica, and another vnder the Hamme, called Poplitica, the fourth, betwéne the little Toe, and next, called Renalis. And it is to be noted of these foure great veynes in the legges, of the manifold dangers that might fall of them as oft it happeneth. There be many other branches which a Chirurgion nædeth not much to palle vpon. The Sinewes spring of the last Spondell, and of Os Sacrum, & palleth through the hole of the bone of the Hippe and descendeth to the Brawnes, and moueth the Knæ and the Hamme, and these descend downe to the ankle, and moue the Foote, and the brawnes of the Fæt moue the toes, in like manner, as is declared in the bones of the Hand. The first is called Coxa, that is the Thigh-bone, and he is without a fellow, and he is full of Marrow, and is round at either end. The roundnes that is at the vpper end, is called Vertebrum, or Whyrlebone, and bolweth inwards, and is receiued into the bore or hole of the Haunch-bone: and at the lower end towards the Knæ, there it hath two rounds, which be receiued into the concauities of the bone of the Legge, at the Knæ, called the great Fokels. There is also at the Knæ a round bone, called the Knæ-panne. Then followeth the Legge, wherein is two bones, called Focile Maior, and Focile Minor, the bigger of them palleth before, making

king the ſhape of the ſhinne, and it is called the ſhinne-bone, and palleth downe, making the inner ankle. The leſſe palleth from the knee backwards, deſcending downe to the vtter Ankle, and there formeth that Ankle, &c. The bones of the Foote are fiue and twenty: as thus. Firſt, next the ankle bone, is one called in Latine Orabaliſtus: Next vnder that, towards the Heele is one, called Calcany: and betweene them is another bone, called Os Nauculare. In the ſecond ward there be foure bones, called Raceti, as be in the hands. In the third and fourth wards be fourteene, called Digitori: and fiue called Pectens, at the extremities of the Toes, next to the Nailes. And thus be there in the Foote, fiue and twentie bones, with the Legge from the ankle to the knee, two in the knee, and one round and flat bone, and in the thigh, one. And thus you ſhall find in the whole Legge and Foote thirtie bones. And this ſhall ſerue for young Practitioners.

Thus farre the Anatomie.

DIVERS THINGS VERY necessary for euery Chyrurgion to haue in a readinesse.

Part. II.

And first, for Instruments: as,

Novacula.
Scalpellum.
Forficis.
Volsella.
Specillum.
Latum Specillum.
Stylus.
Acus.
Canalicula Forata.
Habena ad membra laqueo intercipienda.
Fascia.
Panniculi linei ad vulnera abliganda.
Lintea concerpta.
Auriscalpium.
Forcipes ad dentes evellendos.
Ferramentum quo erosi dentes, eraduntur.
Vncinas, or (as Celsus calleth it) Hamulum retusum.

For

For Medicines.

HE muſt haue in readineſſe, Powders, Vnguents and Emplaſters; they ſerue to ſtop Bléeding, to conglutinate Wounds, to cleanſe foule and rotten Vlcers, to mollifie hardneſſe, to produce a Cicatrix, and Skinne, to remoue away excreſcent and corrupt Fleſh, to ceaſe paine, to ſtrenthen Fractures and Luxations.

For Powders.

THey are of three ſorts: the firſt, is to ſtay Bléeding, as that which is framed of Bolus Armoniæ, of Roſis, of Maſtiches, and Pollin.

The ſecond is, for Fractures of the Skull, and hurts of other bones, and is called Puluis Cephalicus, and is framed of Radicebus ireos, of Ariſtolochiæ, of Myrrhe, Aloes, and ſuch like.

The third is, to remoue away Excreſcent and corrupt Fleſh, as of Alumen vſtum, of Pul. præcipit Mercurij, and ſuch like.

For Vnguents.

HE muſt haue Vnguentum Baſilicon, which doth humect, digeſt, and ceaſe paine.

Vnguentum Apoſtolorum, to cleanſe, and mundifie.

Vguentum Aureum, called of ſome Regis, which doth incarnate and conglutinate Wounds together.

Vnguentum Rialthea ſimplex, which doth calefie, ſoften, humect, and alſo ceaſe paine.

Vnguentum album Rhaſis, which doth deterge, mollifie, dry, and remoue away corrupt and ſuperfluous Fleſh: And of like facultie almoſt, is Mundificatium ex apio, and Ægiptiacum.

For Emplasters.

Diachilon compositum, which doth ripen Apostumes, and doth mollifie and resolue hardnesse, and doth digest, and also absterge.

Diacalciteos, commonly called Diapalma, which doth conglutinate Vlcers, produceth Cicatrix and skinne, and according to the opinion of Galen, is very fit for the curing of Phlegmon.

Emplastrum de Betonica, which is also called De Ianua, it doth vnite and joyne together the fractures of the skull, it couereth the bones with flesh, it draweth out Spels and splinters of bones, it doth also absterge, digest and dry, with the like.

Of fiue Hearbes which a good Chirurgion ought alwayes to haue.

There be fiue Herbes that a good Chirurgion ought to keepe all the yeere, and they be good for wounded men, and these hearbes must be dryed and made in powder, and keepe them all the yeere, viz. Mouse-eare, Pimpernell, Auence, Valerian, and Gentian, of each a like quantitie, but take of Mouse-eare the weight of all the other hearbes when they be dryed, take demi-spoonefull in vntiment, or in some other licour which is according to the sicknesse, and let him drinke it, and the medicine is as good as a salue for any wounded man, as may be had for to heale him. Also the herbes that draweth the wound, are Occulus Christi, Mather, Bugl, red Colworts, and Orpine. These be the soueraigne pepper hearbes for the Fester, hearbe Robert, Bugle, Sannacle, Hempropes, Morrell, New, and Sauorie, take good heed of these hearbes, and yee worke the better.

OF

OF VVOVNDS.

PART. III.

A Definition of Wounds by their causes.

A Wound is a solution, seperation and recent breach of vnity, of that that before was a continuity without putrified matter, which corruption giueth the name of an Vlcer to the solution, and no more a Wound.

The causes of Wounds are duall, viz. First by the violence of bodyes without life, as we simply call an Incised wound, as when it is caused by edged Instruments. Secondly, we call it a Stab or puncture, caused by the force of Daggers and the like. Thirdly, we call those Contused wounds, caused by violent vse of the object, being some weighty thing (cast as a Stone, or stroake with a Staffe, or their similies) against the subject receiuing their forces, differing in their appellations by the diuersity of their causes.

Or secondly, wounds are caused by liuing things, as a wound that is of Biting, scratching and the like, and for these causes they differ in their appellations.

Also the differencie of Wounds, are taken eyther from their causes by which they are inflicted, or from their accidents, viz. the indication of the place wherein they are scituated. Alls,

the place maketh difference thus: eyther they happen in the similar parts, as the Flesh, Artery, Veyne, &c. or in the organicall or instrumentall parts, as some intire and whole bulke, truncke, or fully compleat member, or limbe, viz. The Head, Necke, Brest, Belly, &c. Wounds of the Head grow more particular, because that parts belonging thereto be of more note; as the Face, Nose, Lippes, Eyes, and Eares: wounds of the limbes, are of the Shoulders, Armes, Thighes and Legs. Of the similar parts also, some are Sanguine, as the Flesh, whose wounds are eyther simple, deepe, hollow, plaine, or preud with flesh. The Spermaticke likewise, are eyther hard or soft; the soft parts, as the Veynes, Arteries, and Sinewes, being wounded we call them wounds of the hurt part; the hard are the Bones, a breach of which, we call a wound in the Bone.

So Wounds derive their Nominations from the cause, place and similitudes thereof.

What Wounds are.

WOunds are these, which in Latine are called Vulnus, of the vulgar Vulner, and they are of two kindes, that is, Simple and Compound: the simple are those, that are onely in the Flesh: the compound are those, where are cut Sinewes, Veines, Muscles and bones, and these are of divers and sundry kindes, and the difference that is among them, is by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt. For some go right, some overthwart, that offend divers places of the body: the simple are of small importance, if they keepe them cleane and close shut Nature will heale them, without any kinde of medicine: but those where veynes are cut, had neede of some Art or Practice, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open but to sow it up very close, so that the veyne may heale, and those where sinewes are hurt are of great importance, and would be healed with great spæd,

so

so the sinewes may ioyne with more ease. But those where bones are hurt, are of great importance, for if the bone be separated from the other, of necessity it must be taken forth before the Wound be healed: So that by this meanes euery one may know, what Wounds are and their kindes.

In the Curing of greene Wounds consists a fiue-fold scope or intention.

THe first, is to draw out that which is sent into the body, whether by Bullet, Wood, Bone, or Stone; or Arrowes, Darts, and such like. The second, is a Conjunction and uniting of parts diuided. The third, is a retayning of those parts united in their proper seate. The fourth, is a Conseruation of the parts of the substance. The fifth, is a prohibition and mitigation of accidents.

For the first intention, it is performed eyther with fit and conuenient Instruments, or with attractiue Medicines, whereby things that are infixed are drawne out. Which Medicines are these:

Radix Aristolochiæ.
Arundis.
Anagallis.
Thapsia.
Ammoniacum.
Saga Penum.
Dictamnum.
Ranæ combustæ. Or,
Emplastrum Auicennæ, so much commended by Guydo.

The second and third intention, is performed by binding and Ligature, if the wound be simple and small, and in a place where it may fitly be performed; yea, although it be large, so it may be easily bound, as in the Muscles of the Arme, and such like;

like; but if it happen that Ligature will not serue, then must be added the helpe of the Needle, being very carefull to handle the party gently, and to place it in his due seate.

The fourth intention, is performed and accomplished, by appointing of a fit and conuenient Dyet, according to the strength of the Patient, and greatnesse of the affect and disposition of the whole body: for a thin Dyet and cold, doth very much auaile in resisting of Symptoms, we also adde Blood-letting and Purging of humors to auoyd accidents, also the part is to be contained in his due place, and a Cataplasme framed with the whites of Egges, and other cooling things, are to be applyed, and sometimes to be fomented with astringed Wine.

The fift intention, is in the correcting of accidents, which is Flux of blood, Dolor, Tumor, Paralysis, Conuulsion, Feuer, Syncope, Delerium, and Itching.

But this is to be obserued in the Flux of blood: whether it hath flowne sufficiently or no; if otherwise, the Flux is to be suffered; for after a sufficient Flux, the wound doth remaine dry, and is so much the nearer cured and the lesse Symptomes follow, as Phlegmon and such like: and if the wound bleed not sufficient, we must open a veyne for reuulsion, according to the greatnesse of the affect, and the nature of the wound: especially when through paine or other cause we feare inflamation or a Feauer.

How a sicke man should Dyet himselfe being Wounded.

A Wounded man, or a man sore beaten being sicke, must be kept from Pilke, Butter, Cheese, Hearbes, Fruites, Fish, (except fresh-water Fish) Women, Garlike, Onions, Leekes, Peason, &c. also diuers sorts of flesh must be not eate, as Beefe, water Fowles, Goose, or Ducke, nor drinke too much strong Wine. But may eate Porke, Mutton, Chicken, Henne, or Capon.

REME-

REMEDIES FOR all Captaines and Souldiers that Travell, eyther by Water and by Land.

PART. IIII.

THere are three infirmities that offend the Souldiers in the Campe, above all the reſt, the which are theſe: Feuers, Wounds, and Fluxes of the bodie: the which thou mayeſt helpe in this order following, with theſe Medicines: that Quintellence of Wine, our Balſamo, magno Liquore, Quinteſſentia, and Spice Imperiall: And the order to vſe them is thus: When any hath a Feuer or Flixe, then preſently when the Diſeaſe beginneth, let him Bleed in one of the two Veynes vnder the Tongue, cutting it ouerthwart, and this thou ſhalt doe in the Euening: then the next morning, take a Dozo of your imperiall powder mixt with Wine, and this you may doe without any Diet, or ſtraight order: that being done, giue him three mornings together, halfe an ounce of our Quintellence ſolutiue, with Broth: but if it be a Flixe, and that the Patient is not cured, let him ſtand in a cold Bath of ſalt

water of the Sea, three or foure houres or more, and he shall be perfectly holpe.

When as concerning Wounds, as well Cuts as thrusts, and as well Galling with Arrowes, as Hargubush shot, and other sorts, thou shalt cure them thus. The first thing that thou shalt doe to them, is, to wash them very cleane with Wine, and then dry them well, then put therein our Quintessence of Wine, and presently joyne the parts together, and sowe or stitch them close, then put thereupon fiue or sixe drops of our Balsamo, and upon the wound lay a cloth wet in our Magno Licore as hote as ye may suffer it, and this ye shall do the first day: then the next day follow this order. First, put thereon our Quintessence, and a little of our Balsamo, and then our Magno Licore very hote, and neuer change that medicine. And this done, the wound shall be whole with great speed, and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

A rare secret, the which this Author did send to a very friend of his being in the Warres: the which helpeth all wounds eyther by Cut, Thrust, galling with Arrowes, or Hargubush shot, or otherwise.

THe first thing that ye shall do, is to wash the Wounds very cleane with Wine, and then dry it very well: then put therein Quintessence of Wine, and presently joyne the parts close together, and stitch or sowe them well; but in any wise sowe nothing but the Skinne: for otherwise it will cause great paine: then put thereon fiue or sixe drops of our Balsamo, and upon the Wound, lay a cloth wet in our Magno Licore, as hot as they can suffer it, and this do the first day. Then the next day follow this order. First put thereon our Quintessence and then a little of our Balsamo: and then annoint it very well with our Magno Licore, as hot as it may be suffered: Neuer changing this Medicine vntill it be whole.

Of

Of Wounds in the Head, with fracture of the Bone.

WOunds of the Head with fracture of the Bone, of the common Phyſitians and Chirurgions, are counted difficile to bee healed, becauſe thereunto belongeth great Art or Cunning: For they open the Fleſh, and raiſe the Bone, with many other thinges, of which I count it ſuperfluous to entreat of, becauſe that many be holpen without them. For alwayes when the Phyſitians or Chirurgions doe offend the Wound for alteration or corruption, Nature it ſelfe will worke very well, and heale it without any aide. But with our Medicines they may be holpen with much more ſpeed, becauſe they let the alteration, and defendeth them from Putrifaction, and mitigateth the paine. And the order to cure thoſe kinds of woundes are thus. The firſt thing that is to be done in thoſe Woundes, is to joyne the parts cloſe together, and dreſſe them upon the wound with our Oleum Benedictum, and upon the Dyle lay cloathes wet in our Magno Licore, as hot as you can ſuffer it: And ſo with theſe Remedies thou ſhalt helpe them quickly: becauſe our Oleo Benedicto taketh away the paine, and keepeth it from putrifaction and corroſueth. Our Magno Licore digeſteth, mundifieth, and incarnateth and healeth. And therefore this is the beſt medicine that can be uſed in theſe wounds.

For hereof I haue had an infinite of experiences, the which hath bæn counted myracles: and therefore I haue let the world to underſtand thereof, that they may helpe themſelues if nede ſhall ſerue.

Of Woundes in the Head, where the Bone is not offended.

WOunds in the Head, where the Bone is not hurt, are not of ſo much importante, but are eaſily to be holpen:

for you shall doe nothing, but to keepe it from putrifaction, and defend it from inflamation, which are easie to be done, and so Nature will worke well with great speed. To keepe the wound from putrifaction, you must annoynt it round about with our Oleum Philosophorum, Deterebinthina, and Sera. And to keepe it from inflamation, you shall wash it with our Quintessence, and upon the wound dresse it with our Magno Licore: thus doing, thy cure shall prosper happily, and shall not need to take away any bloud, nor yet to keepe any dyet, nor yet to keepe the house, but to goe where you thinke good, without any perill or danger: and this order I have vsed a long time, as diuers of my friends can testifie.

Of Concussions or Bruises, as well in the Head as any other place.

COncussion or bruises in the head or any other place of the body, of the ancient Phisitians hath beene counted dangerous to heale, for they say, that Concussions must be brought to putrifaction, and turned into matter, which opinions I doe allow, for by me those concussions or bruises is very easie to be dissolued without maturation: and that I doe with our Oleo benedicto, and Magno Licore, as much of the one as of the other mixt together, and made very hot as you can suffer it, and therewet clothes twice a day, and in three or foure dayes at the most they shall be dissolued: and this it doth, because this remedy attenuateth the humors, and openeth the Pores, and draweth forth the matter that is runne into the place offended, and so by those meanes they shall be holpen with this remedy: I have cured hundreds, when I was in the warres in Africa, in Anno 1551. when the said Citie was taken and destroyed by the Campe of Charles the fifth, Emperour.

Of

Of Wounds in the Necke, and the order to be used in curing them.

WOunds in the necke are very hard to be cured, and long before they heale, and this commeth, because next are all the ligaments of the head, as bones, sinewes, veynes, flesh, and skinne, all instruments that hold the head and the body together, without the which a man cannot liue, and therefore those wounds are so perillous to be healed, seeing thereunto runneth so great a quantity of humors, that they will not suffer the wound to be healed.

The true way therefore to helpe those wounds, is to stitch them well in his place, and dresse it vpon the wound, with clothes wet in Oleum Benedictum one part, and Magno licore three parts, mixt together, as hot as you can suffer it. And vpon the cloth lay the powder of Mille-foyle, and this thou shalt doe once in 24. houres, and so that shall helpe them quickly: giuing you great charge that you change not your medicine; for it mundifieth, incarnateth, and healeth the wound without any further helpe, for I haue proued it an infinite and many times.

Of Wounds in the Armes, and their importances and Medicines.

WOunds in the Armes are dangerous, for that there also are a great number of Sinewes, Cartylagines, Veynes, Muscles, and other dangerous things, as it is well seene in wounds in the armes, how that thereunto runneth aboundance of Humors, and there commeth alteration, Inflamation, and Impostumation, which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, wherewith thou shalt helpe any sort of wounds in the armes, without any alteration, and with a little paine, and the secret is this.

Dresse the Wound vpon the vpper parts with our Magno Licore, very warme, without any tenting at all, and this doe once a day, and no more, and in no wise change your Medicine, for with this thou mayst helpe all Wounds in the armes with great speed, and it is one of the greatest secrets that can be vsed for the wounds in the armes: and proued by me infinite times.

Of wounds in the Legs, and their parts.

WOunds in the Legs are in a manner of the same quality as those in the armes, because the Legges are of their proper qualitie and nature, compounded of the like substance that the armes are: that is, in skinne, flesh, Muscles, veynes, sinewes, and Bones: and these, when they are offended or wounded, are very perillous, because vnto them runneth great quantity of humors, and in the Legges are certaine places deadly (as men say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Ancients, it were great trouble to the Chirurgion: and pitty to see the paine of the Patient. Wherefore in any wise vse not the Medicines of the Ancients. But when thou hast occasion, joyne vnto the skill of thy Art the vse of these Medicines, our Quintessentia, Balsamo, Magno Licore, Oleo di Rasa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper qualitie attubtiliateth concussions, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Calidities and humiditie, preserueth from Putrifaction, and naturally maketh the flesh to joyn and grow together, and that in short space. Therefore consider well, which worketh better Effect, ours, or the Auncients, and vse them at thy discretion.

A discourse vpon old Wounds, which are not yet healed; with their Remedies.

WHen that Wounds are ill healed, and that therein commeth Impostumations, and that the part of the wounds, be indurated and full of paine, then vse this secret of our Invention, which was neuer yet seene nor heard of the Ancients, nor yet of our time, but of vs. When thou findest such a cause, wash the wound well, and make it cleane round about, and then wash it with our Quintessentia Vegetabile, and bath it wel thorow, for that the sayd Quintessentia doth open the Pores, and attenuateth the matter, and causeth the humor to come forth.

This being done, annoynt it all ouer with our Magno Licore, and this done, within three dayes the Patient shall feele great ease, and in short time after he shall be whole. This is one of the most noblest Medicines that can bee made: For it takes away the hardnesse, healeth the Wound, and comforteth the place offended.

A rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when hast is required.

IF thou wilt cure these Wounds, presently ioyne the parts together, and wash it with our Aqua Cœlestis, and Oleum Balsamo, of our inuention, and lay a Cloth wette in the same thereon.

To heale a wound quickly.

WAsh the Wound well with our Aqua Balsamo, and close it vp, and thereupon lay the Cloath of the Oyle Frankensence, and so by this meanes thou shalt heale any great wound quickly: for I haue proued it infinite times, to my great credit.

To

To heale a wound quickly, that is in danger of any Accident.

VVOunds in some parts of the Body are very dangerous of life, and especially where the Sinewes or Veynes be (cut or pierced) or veynes or Muscles be hurt, or Bones broken, and by an infinite of other particulars, which being open or ill healed, the Patient may be in danger of life, because the winde entreth in, and causeth paynes and inflammation; and therefore to avoyd all these aforesayd matters, so that the wound shall haue no detriment, vse this remedy. First ioyne the parts close together, and put therein our Quintessence, and lay a cloth wet in our Baulme, and binde it fast that the ayre come not in: for it is very hurtfull. You shall understand, that these be two of the best experienced Medicines that may be found: because our Quintessence doth assubtilitate the Blood, and taketh it forth, and taketh away the pain. And the Baulme doth warme and comfort the place offended, and will not suffer any Matter to runne thereinto by any meanes: for this is most true, as I haue proued diuers and sundrie times, and alwayes haue had very good successe.

To stay the fluxe of Blood in Wounds.

VVHen there is a fluxe of Blood in any wound, by reason of some veyne that is cut, and that the Chirurgion would stop it, it is necessary, that he put into it our Quintessence, and then to stitch it vp very close and hard, and vpon the wound strowe the blood of a Man dryed, made in powder, and lay vpon the wound a cloath wet in our Baulme artificially, very hoarme, and vpon that binde the wound very straight with Ligaments, and every day twice wash it with our Quintessentia, and round about it annoynt it with our Baulme, and also cast thereon our secret powder for wounds, and that doe,

Morning

Morning and Euening euery day without opening the wound, and in short time it will remaine well, giuing you charge that the wounded person doe keepe no straight dyet, because nature being weake relaxeth the veynes, and that causeth the flure of blood.

Another for the same.

FIrst stitch the wound close, then cast thereon mans blood, and binde it somewhat hard, so let it remaine foure and twenty houres: and when you vnbinde it, take héd you remoue nothing, and cast thereon mortified blood, and annoynt it round about with Oleum Philosophorum Deterebinthina and Cera, and binde it againe other foure and twenty houres, and then binde it gently, and annoynt the wound with Oyle of Frankensence, and in short time it will be perfectly whole.

A defence to be layd upon Wounds.

TAke perfect Aqua Vitæ of good Wine, what quantitie you will, and put therein Hipericon, Mil-foyle, Viticella, and Betonie, and then let it stand certaine dayes close stopped, and when ye will vse it, wet a cloth therein, and lay it round about the wound, and thou shalt haue thy intent, to the great satisfaction of the Patient.

A secret Powder for Wounds.

TAke Hipericon flowers and leaues, Mil-foyle, and Viticella, and stampe them well together, and strew it vpon the Wound, and round about the Wound when it is dressed, and it doth defend it from accidents.

To make a resolutive Plaister of great vertue. This Playster is to resolve Tumours and hardnesse. if it bee layd thereon very hotte, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this Order.

TAke common Aches, that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder halfe a pound, Carab one ounce: mire all these in an earthen dish on the fire, with Oyle of Roses, in forme of a liquid Unguent, and that yee shall lay vpon the place grieued, as hot as yee may suffer it, and change it morning and Euening, and yee shall see it worke a maruellous effect. Moreouer, when the Pelechie commeth forth of a diseased, let him be folded in the same remedy very hot, and in foure and twenty houres yee shall bee holpe, if yee be first well purged: for this is a great secret which I haue reuealed. This word Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feuer.

To make a maturative Plaister of great vertue. This maturative doth open an impostume without instrument or paine: And the order to make it is this.

TAke the yolke of Egges, two ounces, white Salt finely ground, one ounce, Hennes dung that is liquid and red like Honey, one ounce: Mire all these well together without fire, and when you will bring an Impostume to superation, and breake it, lay on this Plaister Morning and Euening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.

A Compoſition of great vertue againſt all Vlcers and Sores.

TAke Oyle of Vytrioll that is perfect, as much as you will, and put it in a Glaſſe, with as much Oyle of Tartar made by diſſolution, and ſo let it ſtand ten dayes: then take one ſcruple of that, and one ounce of pure Aqua Vitæ, and mixe them together, and therewith waſh the hollow Vlcers, and they will heale in ſhort time. It helpeth any crude kinde of ſcabbe or ſore that is cauſed of the euill qualitie or nature.

A Note of a certaine Spanyard, wounded in the head at Naples.

There was a certaine Spanyard called Samora, of the age of foure and thirty yeares, of complexion cholericke and Sanguine, the which was wounded in the left ſide of the head, with inciſion of the Bone. Alſo ye ſhall vnderſtand, that in Naples the ayre is moſt ill for wounds in the Head, by reaſon that it is ſo ſubtill, and for that cauſe the Doctors did feare the Cure: Neuertheleſſe I dreſſed him with our Magno Licore, and Balſamo Artificio, keeping the wound as cloſe as was poſſible, anoynting it onely vpon the wound, and ſo in fourteene dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that Citie.

For to heale Hurts and Wounds.

TAke Mallowes and ſeth them well, and when they be ſodden, take and ſtampe them, and take old Barrowes greaſe and cleane Barley-meale, and mingle the Iuyce, the Meale, and the Greaſe all together, and make a Salue thereof, it is a ready healer.

To ſtanch the bloud of a Cut.

TAke a good handfull of Nettles and bruſe them, and then lay them vpon the wound hard bound with a cloth, and it will ſtynt preſently.

Another for the ſame.

TAke Hogs dung hot from the Hog, mingle it with Sugar, and lay it to the Wound.

For to ſtaunch the bloud of a Wound.

TAke a Linnen cloth, and burne it to powder, and binde it to the Wound or Veyne that is hurt.

The Lord *Capels* Salve for Cuts or Ranckings, comming of Rubbings: it is alſo good Lip Salve.

TAke a pound of Maybutter and clarifie it, then take the pureſt thereof: alſo take three ounces of Engliſh ware, and two ounces of Rozine, and clarifie them by themſelues, then boyle them altogether, when it is boyled, cole it, and after keepe it in the Cake, or otherwiſe as your Salue.

For to draw and heale a Cut.

TAke the Iuice of Smalledge, the Iuyce of Bugle: of each a quantitie: take alſo Waxe, Rozen vnwrought, Shæpes Suet, Déeres Suet, of each a like quantity, Sallet oyle, Turpentine, but a little; Frie them all, and ſcrape a little Linte, and lay a little ſalue vpon the Linte, and put it in the Cut, and then lay a Plaiſter ouer it.

A Salve for freſh Wounds.

TAke Harts greaſe and Turpentine, of each foure Ounces: oyle of Roſes, Frankenſence and Mallicke, of each one ounce, and ſo make your Salue.

A Salve that cleanſeth a Wound and healeth it.

TAke white Turpentine unwaſhed foure ounces, the yolke of an Egge, and a little Barley meale: and ſo make a Salue.

To kill dead fleſh.

TAke the Juyce of Smalledge, and the yolke of an Egge, Wheaten flower, a ſpoonfull of Honie: and mingle all theſe together, and drop it into the Eare, or otherwiſe make a Plaiſter: Fine Sugar ſcraped into powder will doe the ſame.

A Playſter for old Sores.

TAke Litarge of Gold, one pound, oyle of Roſes two pound, white Wine a pinte, Wine a pinte, Wineger halfe a pint, Ware, Franckenſence, and Myrrhe, of each two Drams, and ſo make your Plaiſter according.

For Canker, Fiſtula, Warts, or Wounds, new or old.

TAke a Gallon and a halfe of running Water, and a pecke of Aſhen aſhes, and ſeeth them, and make thereof a Gallon of Lye, and put thereto a gallon of Tanners woſe, and powder of roch Allome, and Madder a pound: and ſeeth all theſe, and let your Panne be ſo great, that it be little more then halfe full, and

when it riseth in the seething, stirre it downe with a ladle, that it runne not ouer, and let it stand three or foure houres till it bee cleere, and all that is clære straine it thorow a good thick Canuas, and then wet therein a ragged cloth, and long lint, and lay it on the sore, and this is good for all the diseases aforesaid.

A Salve for any Wound.

TAke Houseleeke, Mary-gold leaues, Sage, Betonie, and garden Mallowes, of each one handfull, stampe them, and straine them, then take the iuyce, halfe a pound of fresh Butter, one peny-worth of fine Turpentine very well washed, one peny-worth of Aqua composita, and an Ores gall, mixe them all together, and boyle them moderately vpon the Imbers, and so make a Plaister.

To helpe the Ach of a Wound.

FOr Ach of a Wound, stampe Fennell, with old Swines Greace, and heate it, and binde it thereto. Recip. the iuyce of Smallage, Honey, old Swines greace, and Rye meale, and apply it Plasterwise.

To heale Wounds without Playster, Tent, or Oyntment, except it be in the Head.

STampe Fennell, Yarrow, Buglasse, ana. white Wine, and drinke it 2. or 3. times a day till you be well. Mixe Swines greace with Honey, Rye meale, and Wine, and boyle it and vse it, if it heale too fast, put in the iuyce of Bryonie a little, bruise Isop and put in while the Wound is raw is very good.

To heale a wound that no scarre or print thereof shall be seene.

ROst Lilly roots, and grinde them with Swines greace, and when the wound is healed, annoynt it therewith often.

Thus much concerning the Cure of Wounds.

OF

OF THE BATH OF *Bathe*, in England.

PART. V.

The rare Treasure of the *English* Baths.

Written by WILLIAM TVRNER, Doctor of Physicke.

Gathered and set forth for the Benefit and Cure of the Poorer sort of people, who are not able to goe to the Physitians, by WILLIAM BREMER, *Practitioner in Physicke, and Chyrurgerie.*

CHAP. I.

ALthough there be a very excellent and wholesome Bath within the Realme of England, yet for all that, I reckon that there are many in the North-parts, which being diseased with sore diseases, would gladly come to the Bath of Bathe, if they knew that there were any there, whereby they might be holpen, and yet know not whether there be any in the Realme or no. Where-

Wherefore, seing that I haue writ of the Baths that are in forraigne Countries, therefore I thought good to shew the vertues of our owne Bathes: for if they be able to helpe mens diseases, what shall men need to goe into farre Countries to seeke that remedy there which they might haue at home.

The Bath of England is in the West Country, in Sommersetshire, in a City called in Latine Bathonia, and Bathe in English, of the Bathes that are in it. This City of Bathe is fiftene miles from Welles, and fiftene miles from the Noble Citie of Bristowe. The chiefe matter whereof these Bathes in this City haue their chiefe vertue and strength, after my iudgement is Brymstone, and of my iudgement are diuers other, which haue examined them as I haue done, when I was at the Bathes with a certaine man diseased of the Goute, I went into them my selfe with my Patient, and brought forth of the place next vnto the Spring, and out of the bottome, slyme, mud, bones, and stones, which altogether smelled euidently of Brimstone, if that a man may iudge the matter of the effect, may gather that Brimstone is the onely matter in these Bathes, or else the chiefe that beareth rule in them: for they dry vp wonderfully, and heale the Goute excellently, and that in a short time, as with diuers others, one Miles Somelimes, one of my Lord of Sommersets Players can beare witnesse: which things are no light tokens that Brimstone beareth the chiefe rule, seing that neyther by smelling nor tasting, a man can seele no other matter or Mines to raigne there.

If there be any thing lightly mingled with the Brimstone which I could not perceiue, it must be Copper: for whilest I walked about the Mountaines, out of the which the Bathes doe spring, I found here and there little pieces of Marquesseth and stones, mingled with Copper, but I could by no sence or wit perceiue, that the Bathes had any notable quality thereof: then seeing that there cannot be found any other Mine or matter, to be the chiefe ruler in these Bathes then Brimstone,

we

we may gather, that these Bathes are good for all those diseases, which all learned Phisitions write, that all other Bathes, whose chiefe ruler is Brimstone, are good for.

Actius writing of naturall Bathes, wherein Brimstone is eyther the onely Minor, or matter of them, or chiefe matter thereof, sayth thus as followeth hereafter. The Bathes of brimstone soften the sinewes, swage the payne that a man hath in desiring to goe oft vnto the stoole, and when he commeth, he can eyther doe little or nothing. They scoure and cleanse the skinne: wherefore they are good for the white Morphew, and blacke, for the Leprosie, and for all Scabs and Scurffes, for old sores and botches, for the falling of humors into the joynts, for an hardened Milt, or the Cake in the left side, for an hardened Mother, for all kinde of Palsies, for the Sciatica, and for all kinde of Itch or itching. But the Bathes of Brimstone hurt the Stomacke and marre it: thus farre writeth Avicen.

Agricola in his Bookes of those things which flow out of the earth, writeth thus of Bathes of Brimstone. The Bathes of Brimstone doe soften the sinewes and doe heate, they are good therefore for Palsie, for places eyther pulled in too much, or stretched too farre forth: for the shaking or trembling of any member, and they swage ache, and draw out swelling of the limmes, and driue and scatter them away. They are good therefore for the Gowte in the hands, for the Gowte in the face, and for the Sciatica, and all other diseases in the joynts: they swage also the paines in the Liuer and Milt, and driue away the swelling of them both: they scoure away freckles, and heale Morpheives, and Scabbes: but they vndoe and ouerthrow the Stomacke. Then seeing (as I said before) our Baths of Bath, haue their vertue of Brimstone, they that are diseased in any of the aboue named diseases, may goe thither, and by the helpe of Almighty God be healed there.

When those Bathes haue of long time beene knowne, euen about a thousand yeares, eyther the vnlearnednesse, or the enui-

vnkindnesse of the Physitians, which haue bene in times past, is greatly to be rebuked, because either for lack of learning, knew not the vertues of these Bathes, or else for enuiousnesse, would not send the sicke folkes, whom they could not otherwise heale vnto the bathes, for all men can tell, very few in times past haue bene by the aduise of the Physitians sent vnto the bathes, but now in this our light and learned time, after that so many learned Physitians haue so greatly commended these bathes, I doubt whether the niggardly liberality, or the vnnaturall vnkindnesse of the rich men of England is more to be dispraised, which receiuing so many good turnes of Almighty God, now after that they know that the bathes are so profitable, will not bestowe one halfe-penny for Gods sake vpon the bettering and amending of them, that the poore sicke and diseased people that resort thither, might be better and sooner holpen when as they are there. There is money enough spent vpon Cockfightings, Tennisplayes, Parkes, Banquettings, Pageants Playes, and serving onely for a short time, that pleasure of times, but of priuate persons which haue no need of them, but I haue not heard tell that any rich man hath spent vpon those notable baths, being so profitable for the whole Common-wealth of England one groate these twentie yeares.

He that hath bene in Italie and Germany, and had seene how costly and welfauoredly, the bathes are trimmed, and appointed there in diuers and sundrie places, would be ashamed that any stranger which had seene the bathes in forraigne lands should looke vpon our Bathes, for he would thinke that the strangers would accuse vs English men of three things, of grossenesse and brutish ignorance, because we cannot trim our Bathes no better: of vnkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God: of deadly filthinesse, because we make no partition betweene the men and the women, whilst they are in bathing, but suffer them contrary both vnto the law of God and man, to goe together like vnreasonable beasts, to the destruction both of body

and

and soule of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost vpon the bettering and amending of these Bathes, I will for my part, because I haue no store of other riches, helpe the matter as forward as I can with my counsell, which is this.

First and before all other things, my counsell is, that euery Bath haue an hole in the bottome, by the which, the stopple taken out, the Bath should be cleansed and scoured euery foure and twenty houres, at the least once, and that I would aduise to be done at eight a clocke in the afternoone, that against the morning it might be full of fresh and wholesome water, against the time the sicke folke come to it in the morning, and so should they be a great deale sooner healed of their old diseases, and in lesse ieopardie in taking of new, which may easily come vnto a man, if hée goe into a Bath wherein a sicke man, namely if hée be sicke in a smiting or infective disease, hath continued.

It were also méete, that euery Bath had a Couering about it, or at the least it should be so builded, that in the time of foule weather it might be couered; Notwithstanding I would (least such places should be open, that the Vapors might goe out, that they that haue ill Heads be hurt with the Vapors which are too much holden in. I thinke also that it were necessary that certaine Lofts should be builded right ouer some part of the first or principall Bath, that honest women and other which would not gladly be séene in the Baths, might euer haue (as often as they néed, Fresh water drawne vnto them) through an hole, wherewith they may haue to bathe themselues in Vessels of wood, made for that purpose: Prouided with all foresight, that not one drop of the water which they in the Lofts haue occupied, fall not in againe into the principall Bath, but be conueyed out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that the Lofts should be so builded, that onely a Bucket might goe downe into the bath, sauing that little portion (whereby

water may be drawne vp through, to serue them that are in them, and such a fit place might be deuised to drawe water through, that it might serue for halfe a dozen Chambers aboue, or moe. This were also necessary, that none of the Bathes, should be builded ouer the hottest place that there is, a little house, after the manner of a Scaffold, very neere vnto the Water, after such a manner, that the hote Vapor might strike hote vpon certain places of mans body; For this manner of reseruing of the hote vapors, is much better for some kind of Dropsies or Gowts, then the water it selfe is, therefore these things is not to be forgotten. This were also necessary, that not onely certaine seuerall bathing places should be appointed for women alone, but also that others should be appointed for such persons seuerally, as are sicke in smiting, infectious, or horrible diseases.

Furthermore, because Almighty GOD hath shapen and made Hearbs, Stones, Gummes, Mettals, and Medicines, of diuers other things, principally for Man. It is to be thought that his Will is, that the same should sometime serue such Creatures of his, as man cannot well want: wherefore as it is well done, that Hearbs and Medicines made of diuers other things, should be giuen to the Beasts that serue vs: so that I thinke it were not amisse, if that we made the Bathes after they haue serued man, for whom they were principally made, serue also to helpe Horses: for performing whereof, I would wish that one or two Bathes in some conuenient place, might be drawne out from one or two of the hottest Bathes, and then would I haue so deuised, that the Horses that haue diseases in the Legs and Joynts, might stand in the Bath almost vnto the belly, and that other that haue other diseases, might stand higher in the water: which thing may easily be brought to passe, if that two holes be made with stopples, the one higher, and the other lower, that a man may set the Horses as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

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I thinke verily, that the Bathe of Brimstone within the space of a Moneth, healeth Splents, Spauens, and all knobs, hard lumps, and swellings, if they be not very old, frettishing and Founding sores, or Fashions, or all such like diseases that are without. If the Horses by the aduice of a cunning Horseleache, haue giuen them a conuenient drinke before they come to the Bathes, and ordaine for them such Emplasters and Powders as are mæt for them to vse in the Bathing time: but whilest they stand resting of themselues out of the Bathe, my aduise is, that they that haue not much money to bestow vpon Horseleaches, that they lay in good quantity, the Slyme and Grounds of the Bath, vpon the sore places of the Horses, all that time that they are out of the Bath, resting them in the stable, betweene one Bathing time and another. But I would not that the horse should be exercised in the Bathing time, for that is not my meaning: For I would that a Horse should be as well exercised as a man, and so much more as her is stronger then a Man, except the diseases be in his Fæt, and then are they more measurably to bee exercised.

And for the Dyet that men should keepe at this Bath of Bathe, hereafter ensueth, with diuers other necessary Rules needfull to be obserued of all those that enter the said Bath.

CHAP. II.

Certaine Rules to be obserued of all them that will enter into any Bath, or drinke the water of any Bathe.

THe Counsell of learned and wise Physitians is, that they should not at any time goe into any Bath, to seeke remedy for any sicknesse, except it be such a one, that almost the learned Physitians dispaire of the healing of it; if God haue smitten you with any disease, before you goe

to any Bath, for the healing of it, call to your remembrance, how often and wherein you haue displeased GOD, and if any of your sinnes come to your remembrance, occupy the same no more, but be earnestly sorie for it, and aske GOD mercy for it, intending and promising by his mercy and grace, neuer to fall into the same againe. This Counsell is agreeing with that which is written in the 38. Chapter of Ecclesiasticus; in this manner. My Sonne in the time of thy sickenesse, faile not (but that thou pray to Almighty GOD) for hee will helpe thee: Leaue off all sinning, and shew out thy straight Hands, and cleanse thy Heart from all sinne, & deale Almes, and then giue place to the Physitian, and let him come vnto thee, as one that God hath sent vnto thee. And a little after he doth plainely declare, that Sickenesse commeth from the punishment of sinne, where he sayth: He that will sinne against his Maker, vseth to fall into the hands of the Physitian. As Christ in the 5. of Iohn doth also meane, when he said vnto the blind man he had healed, Goe and sinne no more, least worse things chance vnto thee. Howbeit, we may iudge no man to be a greater sinner then another, because he is oftner sick then the common sort be: for God sendeth vnto good men oftentimes sickenesse, not for the sinnes they haue done more then other men, but to keepe them in good order, that the flesh rebell not against the spirit. For if that many infirmities had beene a sure token that a man were a great sinner, then should Timothie, which had many infirmities and sicknesses, as Paul writeth, beene a very great sinner: but he is not so, therefore that argument is not true.

But whether Sickenesse come for to punish sinne, or to hold a man in good nurture and obedience, all Sickenesse commeth of God: Wherefore, for whatsoeuer cause it commeth of, before ye aske any helpe of any worldly Physitian, ye must make your Prayers to Almighty GOD, (as the good King Ezechias did,) and if it be meet for you to be healed, you shall be healed as he was.

When after ye haue confessed your selfe vnto Almighty GOD

GOD, and to such as yée haue offended; in the Name of God Aske counsell of some learned Phyſitian who is sent of God, and not of some selfe-made Idoll, who is onely of himselfe: if hée can (vsing all the lawfull meanes commonly wont to heale such diseases as yée are sicke on) and if yée féele your griefe no better, then it shall be high time to goe to the Bathes as to the shot Anker.

Before yée goe to the Bathes, in any wise yée muſt goe to some learned Phyſitian, and learne of him, by the helpe of the telling, what Complexion you be of, and what Humour or other thing is the cause of your diseaſe, and there after his Counsell, vse such Dyet as shall be moſt fit for your Complexion and ſickneſſe. Let no man enter into any bath before his body be purged or cleanſed after the aduice of some learned Phyſitian, for if any man goe into the bath vnpurged, he may fortune neuer come home againe: or if he come home againe, hée commeth home moſt commonly with worſe diſeaſes then he brought to the bath with him.

Yée may not goe into the bathe, the firſt day that you are come to it, but you muſt reſt a day or two, and then goe into the bathe.

There is no time of the yeare that is more fit to goe into the moſt part of all the bathes, then are the Moneths of May and September: but the Spring time is better then any other time is.

The beſt time of the day is an houre after the riſing of the Sunne, or halfe an houre: but before yée goe into the bath, if your diſeaſe will ſuffer you, yée muſt walke an houre, or at the leaſt halfe an houre before you goe into the bath.

But you muſt at no time goe into the bath, except yée haue béene at the ſtoole, either by nature or by craft, yée may take a Suppoſitory, or a Gliſter, and for a great need Sauanorolla ſuffereth Pils, but he will not ſuffer that he that is ſo purged, enter into the Bath, for the ſpace of viiii. houres.

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The same also would at the least euery Father should haue a stoole once in three dayes: wherefore if any man be hard of nature, and cannot abide Suppositories and Glisters, he pardoneth the Patient, if he be once purged, or goe to the stoole once in three daies, which thing scarcely any other writer that I haue read will doe, neither would I counsell to deferre the going to stoole so long, if there be any meanes possible to make a man goe to the stoole, without his great paine.

If that he be counselled to goe twice on a day in the bathe, he must see he goe not into it, till seauen houres be past after your dinner, and tarrie not so long in it in the afternoone as you did before.

The common time of tarrying in the bath, is commonly allowed to bee an houre, or more or lesse, according to the nature both of the Bath, as also of the Patient.

Let no man tarry so long in the Bath that hee bee faint or weake, but let him come out before that time.

Yee must alwaies go into the bath with an empty stomacke, and as long as you are in it, you must neither eate nor drinke, saying that for a great need require the contrarie.

Some grant that a weake person may eate a little bread steeped in the iuyce of Pomegranats, Barberries, or Kilts, or in the Syrups made of the same.

Some Physitians suffer a man that cannot abide hunger so long, to take ere hee goe in, two spoonfuls of raisens well washed oftentimes with two parts of water, one of wine, or so much of delaied or watred wine, as much as can bee holden in a spoon, or a few Prunes sodden and steeped in water, or two spoonfuls of crummes of bread, washed oftentimes with water or wine, tempered as I told before, or a tosse put into such water: but let no man drinke in the bath, except he swound in the bath, or bee in danger of sounding, or else yee must all the time that yee bee in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must couer your head well, that you take no cold, for it is very perilous to take cold

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in the head in the bath, as diuers reasons may bée laid to proue the same.

When you come out of the bath, sée that yée couer your selfe well that you take no cold, and drie off the water on your body with warme cloathes, and goe by and by into a warme bed, and sweat there if yée can, and wipe off the sweat diligently, and afterwards sléepe, but yée must not drinke any thing vntill dinner time, except yée be very faint: then yée may take a little Sugercandy, or a few Raisons, or any such thing in a small quantitie that will slake thirst: for Galen in the 14. De methodo medendi, commandeth that a man shall not eate nor drinke by and by after the bathe, vntill he hath slept after his bathing.

After that yée haue sweat and slept enough, and be clearely deliuered from the heate that you had in the bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner, for by measurable walking, the vapours and windinesse that is come in the Bath is driuen away.

If the Patient cannot walke, then let him be rubd quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositorie, either of a rote or of a beate, with a little Salt vpon it, or a Suppositorie of Honey, or a Suppositorie of a Flower-deluce, or of salt Bacon, or white Sope.

After all these things, then shall you goe to dinner, but you must neither eate very much good meate, nor any euill meate at all. Wherefore you must rise from the Table with some good appetite, so that you could eate more if you would.

The meates that are commonly of all Phisitians allowed that write of Dyet that belongeth to Bathes, are, bread of one daies baking, or two at the most, well leauened and throughly baked, small birds, and other birds of the fieldes and mountaines, that are of easie digestion, but Waterchanters yée must not, touch Kids flesh, Veale and Mutton, of a Lambe of a yeare old, new laid Egges, Phaesants Partriges, Capons, Chickens, and young Géese. The meates that are forbidden, are salt Béefe and Bacon, Pidgeons, Quailes, Pyes, and Pastries, and

such like meates, Cherries, and all such fruits, Garlicke, Onions, and all hot spices, and all cold meates, as are the most part of Fishes: howbeit, diuers may be well allowed, so they be well dressed.

Milke is not to be allowed much: but if that the Patient bée so greedy of it, that in a manner he long for it, then let him take it two houres or thereabout, before he take any other meate, and he must drinke after it.

White Wine that is small is allowable, or Wine béeing delayed with the third or fourth part of sodden water, according to the complexion of the Patient: Some vse to steepe bread in strong Wine, when as they can get no other Wine.

Beware that in no wise yée drinke any water, and especially cold water, and so should yée forbeare from all things that are presently cold, namely, when yée begin first to eate and drinke. Let therefore both your meate and drinke bee in such temper, that they be not cold but warme, lest when as yée are hot within, by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

They that are of a hote complexion, and of an open nature, and not well fastned together, ought not to tarry so long in the bath, as other ought that are of colder and fatter complexion.

If that any man betwéene mealetimes be vexed with thirst, hée may not drinke any thing, sauing for a great néed he take a litile Barley water, or water sodden with the fourth part of the iuyce either of sowre or milde swéet Pomegranates, with a little Suger: a man may vse for a néede, a little Vinegar, with water and Suger, if he haue no disease in the sinewes, nor in the ioynts.

A man that is very weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all women, and so must he doe a moneth after, after the counsell of diuers learned Phisitians, and some for the space

of

of foꝛty dayes, as Pantheus and Aleardus would, namely, if they come out of the Chauldꝛon.

It were meete that in euery foure and twentie houres the Bath should be letten out, and freſh water receiued into the pit againe, foꝛ ſo ſhall yee ſooner be healed, and better abide with leſſe ieopardy, abiding in the bath.

It is moſt meete foꝛ them that haue any diſeaſe in the head, as a Cathaire oꝛ Rheume, comming of a moyſt cauſe and not very hot. Foꝛ them that haue Palſies, oꝛ ſuch like diſeaſes, that they cauſe a bucket to be holden ouer their heads, with an hole in it, of the bigneſſe of a mans little finger, about foure foote aboue their heads, ſo that by the Reede oꝛ Pipe made foꝛ the nonce, the water may come downe with great might vpon the mould of the head: if they haue the Cathaire: and vpon the nape of the necke, if the Patient be ſicke of the Palſie, oꝛ any ſuch like diſeaſe.

The clay oꝛ grounds of the bath, is better foꝛ the Dꝛopſie then is the water alone: it is alſo good foꝛ ſhꝛunken ſwelled, and hard places, and foꝛ all old and diſeaſed places, which cannot well be healed with other medicines: The matter is, to lay the grounds vpon the place, and to hold the ſame againſt the hotte Sunne, oꝛ a warme fire, vntill it be ſomething hard, and then to waſh away the foulneſſe of the Clay, with the water of the Bath: this may a man doe as oft as he liſt. Some Phiſitians counſel, that betweene the bathings, when a man is twice bathed vpon one day, in the time that the Patient is out of the bath, to vſe his plaiſtering with the Clay: but if the perſon bee any thing weake, I counſell not to goe twice into the Bath, but either once, oꝛ elſe to be content with the plaiſtering of the mudde oꝛ grounds of the bath.

It were good wiſedome foꝛ them that cannot tarry long at the bathes, either foꝛ heate oꝛ foꝛ cold, to take home with them ſome of the grounds, and there occupie it as is afoꝛe told.

There are certaine learned men, which reckon that the hote bꝛeath oꝛ vapour that riſeth vp from the Bathe, is much moꝛe

mightier then the water of the bath is, and it is true: therefore it were well that they which haue any Dropsie, and especially a Tympanie, should sit ouer such a place of the Bath, that they might receiue into the moyst diseased place, the vapour of the bath, either by an holed stoole, or by some other such like manner of thing, well deuised for that purpose.

If any poore man by the heate of the drinelle of the Bath cannot scape enough, let him eate Lettice, or Purslaine, or the seedes of Poppy, called Chesboule, in some places of England, or let him eate Suger and Poppy seede together, let this be done at night. He may also if he cannot get the foresaid things, sethe Violet leaues and Mallowes, & bathe the vttermost parts with that they are sodden in. These are remedies for poore folke that are not able to haue a Phisitian with them to giue them counsell: Let the rich vse such remedies as their Phisitians shall counsell them.

If any poore man be vexed with any vnsufferable thirst, let him take a little Barley and sethe it long, and put a little Suger vnto it: or let him take the iuyce of an Orange, or take a little of it with a little Suger.

If any poore man catch the Headache, let him take a little Worme-lad if he can get it, or Coriander Comfits: or if hee can get none of these, let him take the white of an Egge, and beate it with Vinegar and Rosewater, or with the broath of Violets or Nightshade, or with any of them, and a little Vinegar, and lay them in a cloth vnto the Temples of his head, and forehead.

If any poore man be burned too much, let him take a Glister made with Mallowes, Beates and Violet leaues, or let him sethe Prunes long with Barley, and Reisons, and put away the stones, and eate of them or let him vse Suppositories sometimes, made of roots, either of Beetes, of Flower-de-Luce, or of white Sope, or of salt Bacon.

If any man sweat too much, let him vse colder meates than he vsed before, and Vinegar, Verjuice, let them also eate

eate shæpes fæt, and Calues fæt, with Uergiuice or Vinegar.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the Bath, annoynt his Kidneyes with some cold Oyntment, as is Infrigidus Galeni: or if ye cannot come by that, let him sæthe Violet leaues, Poppy-heads, Raisons, Licorice and Mallowes together, straine them, and put some Sugar in the broth, and drinke of it a draught before supper. If any be troubled with the Rheume which he had caught in the Bath, let him perche or bristle at the fire, Nigella Romana, and hold it in a cloth to his Nose, and let him set cups or boring glasses to his shoulders, without any scorching, and let him drinke sodden water with Barley, and with a little Suger.

If any man haue any appetite to eate, let him vse tha syrups of Ribles, or Barberies, or the syrup of unripe Grapes, or vse Uergiuice or Vinegar to prouoke appetite in due measure, and now and then if ye can get it, let him take a little Marmalade, or of the syrup of Pynt, or Mormewood Romaine. (These haue I written for poore folke.) Those that are rich, by the aduise of the Phisitians, may haue other remedies enough against the forenamed tokals, that chance in the time of their bathing.

If thou be rid of thy disease by the bathing, offer vnto Christ in thy pure members, such offering of thankesgiuing, as thou mayst spare, and giue him heartie thankes, both in word, minde, and dæd, and sinne no more, but walke in all kindnesse of life and honestie, as farre as thou shalt be able to doe, as long as thou shalt liue hereafter.

But if thou be not healed the first time, be patient, and liue vertuously till the next bathing time, and then if it bee to the glorie of God, and for thee most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

Some if they be not healed whilest they be in the bathing,

erte out both vpon the Bath, which healeth many other of the same diseases that they are sicke of, and of the Physitian also that counselled them to goe to the bath, such men must learne, that they must not appoint God a time to heale them by the Bath, and that when as the Bath hath dried vp, and washeth vp by sweating, and subtill through blowing the euill matter of the disease, that it is one dayes worke or two, to make good humours to occupie the place of such euill hmmours as haue beene in them before. Therefore let such be patient, and for the space of a Moneth keepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not only these, but all others that are healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be also from the vse of all women.

When as you goe homewards, make but small journeyes, and beware of surfetting and of cold, and when you are at home, vse measurable exercise daily, and honest mirth and pastime, with honest company, and beware of too much studie or carefulnesse.

Thankes be to God for all his Gifts.

A Briefe Treatiſe of Vrines, as well of Mans Vrines as of Womans, to judge by *the Colour which betokeneth Health, and which* betokeneth Weakeneſſe, and alſo Death.

PART. VI.

IT is ſhewed that in the foreparts of the Body dwelleth ſickeneſſe, and health: that is, in the Wombe, in the Head, in the Liuer, and in the Bladder, in what manner thou mayeſt know their properties, and thereof thou maieſt learne.

When Bubbles doe ſwim on the top of Vrine, they proceed of windy matter included in viſcous humiditie, and ſignifie rawneſſe and indigeſtion in the Head, Belly, Sides, Reynes, and parts thereabouts, for in theſe eſpecially, humours are multiplied and doe aſcend to make paine in the Head.

Reſident Bubbles doth ſignifie ventoſitie in the Body, or elſe a ſickeneſſe that hath continued long and will continue, vnleſſe remedy be found; but Bubbles not Reſident but doth breake quickly, ſignifieth Debility or Weakeneſſe.

Bubbles cleauing to the Vrinall, ſignifieth the body to be repleate

pleate with euill humors.

Bubbles also doth signifie the Stone in the Reynes of the Backe.

A Circle which is greene of colour in Vrine, doth signifie wauering in the Head, and burning in the Stomacke. This colour in a Feauer, doth signifie paine in the Head, comming of Choller. And if it continue it will cause an Impostume, the which will ingender the Frensie.

A Blacke circle in Vrine, signifieth Mortification.

If filthy matter doe appeare in the Vrine, it commeth from the Lungs and sometimes from the Liuer, and it may come from breaking of some Impostume, but for the most part it commeth from the Vlcers of the Bladder or the Reines, or from the passages of the Vrine, then the vrine is troubled in the bottome and stinketh, he hath a paine in his lower parts and especially in the parts aforesaid, when he maketh water, and chiefly in the end of the yard, and commonly there is with this the strangurie which is hardly to be cured, vnlesse it be in the beginning.

If it come from the Reynes, there is paine in the Loynes, the Backe and the Flanke.

If from the Liuer, the paine is onely in the right side.

If in the Lunges, the paine is from the Brest with a cough and the breath stinketh.

If from the bladder, the paine is about the share.

If a mans vrine be white at morning, and red before meate, and white after meate, he is whole: and if it be fat and thick it is not good. And if the Vrine be meanly thick, it is not good to like: and if it be thick as spice, it betokeneth Head-ache.

Vrine that is two dayes red, and at the tenth day white, betokeneth very good health.

Vrine that is fat, white, and moyst, betokeneth the Feuer Maurtaine.

Vrine that is bloody, betokeneth that the Bladder is hurt by some rotting that is within.

A lit-

A little Vrine all Fleshie, betokeneth of the Reynes: who pisseth Blood without sickenesse, he hath some veyne broken in his Reynes.

Vrine that is ponderous, betokeneth that the bladder is hurt.

Vrine that is bloody in sickenesse, betokeneth great euill in the Body, and namely in the bladder.

Vrine that falleth by drops, aboue, as it were great boules, betokeneth great sickenesse and long.

If white grauell doth issue forth with Vrine, it doth signifie that the Patient hath or shall haue the Stone ingendred in the Bladder, and there is paine about those parts.

If the grauell be red, the Stone is ingendred in the Reynes of the Backe and Kidneyes, and there is great paine in the small of the Backe.

If the grauell be blacke, it is ingendred of a Melancholly Humour.

Note, that if the grauell goe away, and the Patient find no ease, it sheweth that the Stone is confirmed. Also know yee, that if the grauell goe away, and the paine goe away likewise, it signifieth that the Stone is broken and voideth away.

Womens Vrine that is cleare and shyning in the Vrinall like siluer, if shee cast oft, and if she haue no talent to meate, it betokeneth she is with Child.

Womens vrine that is strong and white with sinking, betokeneth sicknesse in the Reynes, in her secret Receipts, in her chambers full of euill humors, and of sicknesse of her selfe.

Womens Vrine that is bloody and cleare as water vnder, betokeneth Head-ache.

Womens vrine that is like to Gold cleare and mighty, betokeneth that she hath lust to man.

Womens vrine that hath colour of stable cleansing, betokeneth her to haue the Feuer Quartaine, and she to die the third day.

Womens vrine that appeareth as colour of Leade, if she be with Childe, betokeneth that it is dead within her.

Hereafter followeth all the Vrines that betokeneth Death, as well the Vrine of Man as of Woman.

IN a hot ares, one part red, another blacke, another græne, another blew, betokeneth death.

Vrine in hote ares, black, and little in quantity, betokeneth death.

Vrine coloured all ouer as Leade, betokeneth the prolonging of death.

Vrine that ſhineth raw and right bright, if the ſkin in the bottome ſhyne not, it betokeneth death.

Vrine that in ſubſtance hauing Fleeting aboue (as it were a darke) ſky ſignifieth death.

Vrine darkely ſhyning, and dark with a black ſkin within, betokeneth a prolonging of death.

Vrine that is of the colour of water, if it haue a dark ſky in an ares, it betokeneth death.

Vrine that hath dregges in the bottome medled with blood, it betokeneth death.

Vrine black and thick, and if the ſicke loath when he goeth to the Priuy, and when he ſpeaketh ouerthwart, or that he vnderſtandeth not aright, and theſe ſickneſſes goeth not from him, it betokeneth death.

Hereafter followeth ſundry VVaters and Medicines, meete for Phyſicke, and Chyrurgerie, As alſo Oyntments and Plaiſters.

PART VII.

A Man may gouerne himſelfe, at foure times in the yeare, ſo that he ſhall haue no need of Letchcraft, as thus: Ver, beginneth the Eight Ides of March, and endeth the Eight Ides of May, at what time wareth the good ſweet iuice of Sanguine through good meates and drinkes, and good ſauours.

Summer, doth begin the Eight Ides of May, and endeth the Eight Ides of Iune, at which time beginneth the bitter iuice of Choller, then vſe cold meates, and drinkes, and forbeare women.

Autumne Harueſt, beginneth the Eight Ides of Iune, and endeth the Eight Ides of Nouember, at which time wareth Melancholy, then be purged by a Medicine Laratiue, and afterwards vſe light and diſgeſtible meates and drinkes, ſuch as encreaſe Sanguine.

Hiemps Winter, beginneth the Eight Ides of Nouember, and endeth the Eight Ides of March, at which time wareth fleagme, through weakenesse of humours, and corruption of ayre, then the pose beginneth to grow, then heate is in the eyne then is pricking in the sides, then vse hote meate and drinkes, as Pepper, Ginger, and wash not thy head.

Letchcraft is Chirurgerie, to healeman of all manner of sicknesse, and to keepe him whole so farre as craft may. Letchcraft is in two manners, that is both Physicke and Chirurgerie.

Letchcraft and Chirurgerie each of them hath two parts, viz. Theoricke and Practique, Theorique to know and Practise to worke, the ground of Theorique. Theoricke is to know the Elements, & the humors that commeth of them, which is for mans health or against it: Letchcraft teaches vs causes, effects, and signes, Signes to know the causes and effects: and therefore I treate of signes, and many signes doth belong to Physicke and Chirurgerie, as Crisses, Vrine, Pounces, Vomits, Sege, and other.

Chirurgerie is in Woundes, Impostumes, and Algebra, and Chirurgerie holdeth iiii. parts, viz. wounds and Impostumes, Algebra and Anthonte. Antidotarie is the fift: which is a kinde of Salues against all kinde of sores that belongeth to Chirurgery: Algebra is broken bones, and bones out of joynt: Antidotarie of Chirurgerie is in waters, powders, oyles, ointments, and emplaisters most principall, some must be repercussiue, some Molificatiue, some Maturatiue, some generatiue, and some corosiue: Anatomie is to know the body of man, thorow-out, and all his members, within and without, two members hath euery manner of man, viz. principall, and officiall, and foure principall euery man hath, viz. Braine, and heart, Liuer, and stones, the braine hath the head and necke: the heart hath the Lungs, breast, and Midriffe: the Liuer hath the stomacke and other members downe to the Reines, as Guts, Gaule, and the Nelle veine, and Milt, the Milt vpon the left side, and the Gaule vpon the Liuer: the Stones hath Raines, Bladers, and other Pituities: and these are the foure

principi-

principall members: Braine, Heart, Liuer, and Stones, and without Braine, Heart and Liuer, no man may liue: and without Stones may no man engender, three things in the Stones is cause of engendring; Heat, Wind, and Humors: Heat commeth from the Liuer, Spirit from the Heart, and Humors from the Braines, that man is made of, if any of these foure be faulty, that man may not as he should kindly engender: These fiue vertues are rooted in the Liuer; viz. Attractiue, Digestiue, Demiusiue, Expulsiue, Retentiue, and a Simulatiue, that is in the English, drawing, and breaking out, putting, holding, and liking: For first, Nature draweth in that which it needeth to liue by, and then all to breake it, and then departeth the good from the bad, and holdeth to it the good, and then dealeth the good to all the members of the body: Officiall members be those, that haue certaine offices in mans body, where euer they be, as the Eye to see, the Eare to heare, the Hand to touch, the Mouth to speake, the Fet to goe, and many such other. Also such are called members as branches from the principall to the officiall, as the Arme, or Legge, that rooteth in the principall and brancheth to the officialls: And so Nerues, Artiers, Veynes, Ligaments, Cords, Bones, Pannicles, and Gristles, Flesh, and Skinne, to teach them their Office: But Nerues, Veines, and Arteirs be most needfull, for they be Welles and rootes of all other Nerues comming from the Braine, and Artiers from the Heart, and Veynes from the Liuer into all the body: Nerues giueth to the Body feeling, and moouing, and Artiers leauing, and Veynes encreasing. A Veyne hath but one Tunacle, and an Artier hath two, in the one runneth blood, and in the other spirits, and all beating Veynes be Artiers, the which I call Pulses, and all other be simple Veynes, and all such members saning flesh alone are melancholious, and their nature is Sperme, but flesh is Sangnine, and therefore it may be sodered be it neuer so much cut, but the other sayd members because their matter is Sperme, may neuer be sodered

if they be much cut. And thus much at this time I say of Anatomy.

And now will I speake of Wounds, which is the second part of Chirurgery, one of these foure intentions hath euery Chirurgion. The first is, to containe that, that is euill, lowsed: The second is, to lose that, that is euill contained: The third is, to take away that, that is too much: The fourth is, to increase that, that is too little. In these foure ententents standeth all Chirurgerie. The first is in Wounds, the second is Impostumes, the third and fourth Algebra holdeth: Wounds be in many manners Simple, and Compound: Simple in the flesh alone, and compound in 7. manners. There be vij. things that letteth a wound not lightly to heale, viz. Empostumes, discrased, hollownesse, or bitten by a venemous Beast, and these letteth a Chirurgion soone to heale a wound, and if a Sinew be cut or pricked, or wound to the bone, or if the wound bee hollow, or else discrased with a Feuer, or bruised, or made by venemous Beasts, then mayest thou not as thou wouldest close vp a wound, and if a wound lacke all these vij. things, then it is simple.

Medicine is Letchcraft, both Phisicke and Chirurgery, to helpe and to keepe mans body, as craft and nature may, and euery one of them hath first his Theoricke, perfectly to know, and afterwards his Practicke, cunningly to worke: the grounds of both is Qualities, Elements, and Humors, and signes most needfull both of Vrine and Pulses.

The Nine Tastes.

SAlt, Sharpe, and Bitter: Sower, Sauorie, and Eager: Sweet, Wallowеth, and Fattie: Three of them bee of Heat, three of Cold, and the last three be of Temperature. A cut chafeth, heateth, and fleyeth: Temperature delighteth, Licoris, Annis, Ginger, Wormewood, and Suger: these be Ensamples: a cut raweth, heateth, and fleyeth, and Nature

ture there againſt ripeth, and twineth, and putteth out: make your Medicine ſuch, that for one putting out, double twining, and foure riping. Melancholy is dry and cold, ſower, and earthly coloured, his Vrine is thinne and diſcoloured, his Pulſe is ſtraight, and ſhort in digeſtion, and full ſtomacke, lothſomneſſe, and ſower belching, ſwelling wombe, and ſides, heauy head, and ſluggy limbs, and melancholious Vrine commeth of a young wench that faileth her flowers, or haue them not as ſhe ought to haue. Fleame, cold and moyſt, white, and weake in colours, his Vrine is diſcoloured and thicke, his Pulſe is ſhort and broad, raw ſtomacke, and full, loathſome, and vnluckie, watry mouth, much ſpitting, heauie head, and ſluggie, and ſlombry, and cold hands and feet, and namely in the Night: Sanguine is moyſt, and hot, ſweet, and ruddy coloured, allway his body is full of heate, namely in the Veynes, and they be ſwelling, and of face he is ruddie, and in ſleepe he ſeemeth fiery: Medicine for him is bloud let upon the Currall or Liuer Veyne, and ſimple dyet, as Tyſon, Water-Grewell, and ſower bread. Choller is hot, and dry, yellow, greene and bitter, his Vrine is diſcoloured, and thinne, his Pulſe is long and ſtraight, much watch, heauy head-ach, and thirſt, bitter mouth, and dry, ſinging eares, and much gnawing in the wombe, and other while coſtiffeneſſe, and burned ſege, and vomit, both yellow and greene, as is that colour.

Each Humor may cauſe a Feuer or an Impoſtume, and then the Vrine is more coloured, and the licour thinner: and euer as that ſickneſſe defieth, the Vrine wareth thicker, and the colour lower, till it come to Cytrin or ſubruſe.

Melancholy cauſeth a Quartaine, and Fleame a Quotidian. Sinec and Cauſon haue euer Continewes, the other three may be ſo, and otherwhile Interpolate, continue euer holdeth on, and interpolate reſteth otherwhile; continue is with the Veines, and interpolate is without the Veynes, both two wayes may be ſimple and alſo compound, ſimple of one mat-

ter

ter, and one place, or compound of diuers places.

The Tertians of these Feuers be such, as the same humors be of, and also Vrine and Pulse: All saiuing they be stronger in Feuers and Impostumes then they be without, and therefore their Medicine must be more discreet, but generally Yet thus: Sower bread, and Water-grewell, and Tyson, and sleyed Fish and Wine, and Almond milke, and all white meate saiuing whay, generall digestiue in Summer, and in hot time, as in Drizacia, and generall digestiue in Winter, and all cold time as Drcinelle: And generall expulsiue is, de succarosarum, a cut with Turbit, and Scamony, ana. Scruple two, and generall doemitary is Insquiaminy, and double medled with Populions and foment him with Rose, ana, double Suger slaketh thirst.

Signes of Sickneſſe by Egeſtion.

IF the meate come from a man in manner as he did eate it, the Stomacke is weake, and the Bowels be labzicated, and it is an euill signe.

If the Egestion loke like earth, it is a signe of death.

If the Egestion doe not stinke, it is an euill signe.

If the Egestion doe loke like lead, it is an euill signe.

If the Egestion be blacke as Inke, it is an euill signe.

If the Egestion be blacke, and loke like Shæpes trickles, there is aboundance of adust Choller, and paine in the Spleen.

If the Egestion be yellow, and no Saffron eaten before, the body is repleat with Choller and Cyren water.

If the Egestion haue straines of bloud, there is impediment in the Liuer and the Bowels.

If the Egestion be bloudish, there is vlceration in the Guts.

If the Egestion loke like shauing of Guts, beware then of an extreame Flare and debility of the Body.

If a man be too Laxatiue it is not good, for in such persons can

can be no ſtrength but much weakneſſe.

If a man be coſtiue and cannot haue a naturall geſtion once a day, he cannot be long without ſickneſſe.

Signes of life or death by the Pulſes.

SPigmos is named the Pulſes, and there be twelue Pulſes the which doe take their Originall at the Vitall ſpirits: Three of which belong to the Heart, the one is vnder the left Pap, the other two doe lye in the Wriſts of the armes directly againſt the Thumbs.

The Braine hath reſpect to ſeuen Pulſes, foure be principall, and three be Minors, the foure principall are thus ſituate, in the Temples two, and one going vnder the Bone called the right Furckle, and the other doth lye in the corner of the right ſide of the Noſe, one of the three Minor Pulſes in the corner of the left ſide of the Noſe: And the other two lye vpon the Mandebles of the two Iawes, the Liuer hath reſpect to the two Pulſes which lye vpon the Feet.

By theſe Pulſes, expert Phyſitions and Chirurgions by their knocking and clapping, doe iudge what principall member is diſeaſed or whether the Patient be in danger.

If any of the principall pulſes doe not beate truely, keeping an equall courſe as the minutes of a clocke, then there is no perill in the Patient ſo be it they keepe a true courſe; or pulſe without any pauſe or ſtopping; which is to ſay, if the Pulſes giue fiue knockes and ceaſe at the ſixth knocke: or elſe ſeuen and pauſe at eight, and elſe knocke tenne and leape ouer the eleuenth, and begin at the twelfth, the Patient is in perill, elſe not; for it is not in the agility, as too ſwift or tardie beating of the Pulſe, but in the pauſing of the ſame contrary to its courſe, that the Patient is in perill.

In ſuch cauſes let the Phyſitian be circumſpect, and carefull, for Sincopies in the Patient, let him ſit vpright in his Bed with Pillowes, and let one ſit at his backe to giue him

drinke, and let the Patient smell to Amber greece or Rosewater and Vineger, or else rub the Pulse with Aqua Vitæ.

Also, when you touch the Pulse, marke vnder which finger it strikes most strongest, as thus; if the Pulse vnder the little finger be feeble and weake, and vnder the rest more weake, it is a token of death: but contrariwise, if vnder the little finger strong, and vnder euery finger stronger, it is a good signe.

Also, if you feele the Pulse vnder the fore-finger vntill the eleuenth stroke and it faile in it is a good Signe but if he beat swift and vnorderly it is euill.

OF WATERS.

Here followeth nine precious Waters, and first to make Water of Philosophers.

PART VIII.

TAke Isops, Pennyriall, Auence, Century, and breake them in a Morter, and put them vnder the cap of a Stillatory, and distill them, and that water hath many vertues which may be proued by assaies. Take Pimpernel, Rew, Valerian, Sedwall, Aloes, and of the stone called Lapis Calumniaris, and breake them, and lay them in the Water of Philosophers, and let them be boyled together, vntill the third part be wasted of the said Waters, and after the sayd water shall be strained thorow a linnen cloth, and then close all in a Viall of glasse,

glaſſe, nine dayes. This is a precious water to drinke foure dayes together with a faſting ſtomacke, for him that hath the Falling ſickneſſe, and let him be faſting fiue houres after, and this Medicine is in our iudgment the trueſt Medicine againſt this diſeaſe. Item, this water drunke faſting, is good againſt all manner of Gowts, and againſt Palſies, as long as it is not dead in the limbes or member of a man. Item, this water drunke in the morning, is moſt helping to woundes feſtered, ſo that it be waſhed therewith. Item, this water drunke faſting, will deſtroy all manner of Feuers or Aches, of what manner ſoeuer they come to a man. And truſt to this Medicine verily, for it is the beſt water for theſe diſeaſes aforeſaid, that may be, as prooued by the Philoſophers, for it is one of the nine Waters.

The ſecond Water is called *Petalis, & aqua Dulcedinis Oculorum*, and it is made on this manner as hereafter followeth.

TAke Egrimony, Saturion, Celendine, and the ſtone called Lapis Calaminaris, and beat it all to powder, and Mutty, and then put them vnder the Cap of the Stillatorie, and ſtill thereof water by an eaſie fire, and this water hath many vertues in it, for be the eyes neuer ſo ſore, they ſhall bee cured and healed with this water. Item, this water drunke with a faſting ſtomacke, deſtroyeth all manner of Venim or poyſon, eaten and drunke, and cauſeth it to be caſt out of the mouth. Item, this water quencheth the holly fire, ſo that there bee linnen cloathes wet therein, and layd on the ſore, but know you well that this water in fire is of blacke diſpoſition.

To make Aqua Vitæ.

TAke Iſope, Roſemary, Violet, Veruen, Bytton, Yearbe Iohn, Houſeare, Planten, Auence, Sage, and Fetherfoy, of each a handfull, and waſh them, and put them in a Gallon of

white wine, and so let it stand all night cleane couered, and then on the morrow distill it, and keepe the water well. This water is good for the Megrim in the head, and for the Pestim in the Head, and for the Dropsie in the Head, and for the Feuer in the Head, and for all manner of Aches and sicknesse in the Head.

To make Aqua Magistralis.

TAke the rootes of Pyonie, the rootes of Turpentine, the crops of Fennell, of Egrimonie, Honysuccle, Celondine, Rewe, Chickweed, Pimpernell, Phillippendula, the tender leaues of the Vine, Eufrase, Holythistle, Redroses, Strawbery leaues, and Veruen, of each a like quantity, and bray them in a Morter, and put them in good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a Man-child, and as much Wine of a manchild of a yeare old, and as much pured Honey, and put them all together, and let them stand three dayes so, and then distill as ye will in a Stillatorie, and keepe well this water in a Glasse vessell, that no Ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and vse it, and if euer man be holpen of the disease of Eyes, this will helpe him in short time.

A precious Water for eyes that seeme faire, and yet be blind.

TAke Smalledge, red Fennell, Rew, Veruen, Wyttony, Egrimony, Sinkfoyle, Eufrase, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a brasse Pan and powder of Tuttie, of Pepper, of Cerusse, and a pinte of white wine, and put it to the Hearbs, and two or three spoonefuls of Hony, and seuen spoonefuls of the vrine of a man-childe, and temper them

together, and boyle them ouer the fire a little, and straine it thorow a cloth, and put it into a Glasse, and stop it well, till you will occupy it, and when you will vse it, put it into thine eyes with a Feather; and if it ware thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did never see.

TAke Rosemary, Smalledge, Rewe, Verueu, Mather, Eufrase, Endiue, Houseleeke, Fulwort, red Fennell, Selandine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a Night, and then distill them in a Stillatorie, the first water will be like Gold, the second like Siluer, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vitæ.

TAke Nutmegs, Gallingale, Spikenard of Spaine, of each two peny worth, and of Cloues, Graines, Ginger, of each one penny worth, two peny worth of Annys, take and bray them all in a braſſe Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Isope, Sauery puliall, royall puliall of the Mountaine, Sothernwood, Horehound, Wormwood, Egrimony, Bettony, Iuie leaues, of each a like handfull, and two penny worth of Nutbebes, and braſe all these in a Morter, and then take three Gallons of good red Wine, and put it into a brazen pot, and then put the Spices and Hearbes therein, and set the Stillatory aboue, and close it well, and take faire Paste, and put it about the brinkes hard with thy hand, and make it cleane well and sadly thereto, and when it doth begin to ware hot, put cold water aboue in the Stillatorie, and when it doth ware hote, let the water runne out at the Conduits, and put in new cold water, and so doe as oft

as yᵉ shall thinke good, but looke that the fire be not too great, for if it be, then will the water come vp, and if there come vp smoake of the Stillatorie with the water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

TAke Mustard-seed, Pimpernell, Crowfoot, and the clote of Mallicke, and all these well bruised, and medled together, with the bloud of a Goate, and put thereto good Allegar a little, and so let them stand 3. dayes, and then put them vnder the Cap of a Stillatorie, and still it, and this water will helpe a man of the stone if he drinke thereof: and if he drinke thereof, euery day fasting, the stone shall voyd from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this water drunke with Castory, destroyeth all manner of palsie, if it be not dead, in the Sinewes or members. Item, it will heale a scald head, and make the haire to grow, if it be washt therewith. Item, if a man be scalded wash him with this water, and in 9. dayes he shall be whole, and of all other medicines it comforteth best the Sinewes for the Palsie,

The Vertue of the fourth Water.

TAke young Pidgeons, and make them in powder, and medle them well with Castorie in powder, and a litle Aysell, and lay it vnder the Cap of the Stillatorie, and distill water thereof, this water drunke with a fasting stomack, helpeth the Frensie and the Mylcke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the falling Guill, if the sicke haue had it but few yeares, it shall helpe it on warrantise: giue it him to drinke three dayes in the morning fasting, as is afore sayd, and he shall be whole by Gods grace, of what manner of kinde soeuer it come.

come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleanseth the wombe, the stomacke, and the breast of all euils that is congealed within them, and comforteth all the veynes, and drayweth the rote of the palsie out of the sinewes, and out of the ioynts and nourisheth nature in him. Item, if a man or woman before called in a sinew or ioynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feuer, but take heed that no woman with childe drinke of this Water. Item, this water drunke with Isope, putteth away all sorrow from thy heart, and causeth man or woman well to sleepe, well to disgest his meate, well to make water, and well to doe his sege. Item, if a man will wash him with this water, it will drawe away the haire from any place of man, and destroy it, that it shall not grow there any more on warrantise.

The vertues of the fift water called *Aqua Lasta*.

TAke Isope, Gladion, Auence, Sothernwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Feuers hote or cold. Item, this water being drunke fasting, is the best medicine against the fire of the wombe, and cleanseth the belly of all ill humours, and keepeth a man in health, and helpeth the Palsie, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbantium*.

TAke Molewarpes and make them in a pouder with Brimstone, and take the Iuyce of Selondine, and so let them stand certaine daies, and after lay it in a Stillatory, and still water of it, this water will make any blacke beast white, that is washed therewith nyne times in nine dayes, or any place in him

him, that a man will haue white: Also this water medled with Waxe and Aloes, it healeth all manner of Gouts, if the patient be annointed therewith. Also this water helpeth the sickneſſe called Noli me tangere, but a plaiſter thereof muſt be layd to the ſore. Also it helpeth a man of the Strangle, if a plaiſter therof be layd to the ſore. Item, it healeth ſcald Heads, if they apply a plaiſter thereof to the ſore. Item, a plaiſter thereof healeth burning with fire. Item, this with Lapis Caluminaris, helpeth perfectly a ſickneſſe called the Wolfe, but the plaiſter muſt be changed two times in a day, but let no man nor woman drinke any of this Water.

The ſeuenth Water called *Aqua Conſuitiva.*

TAke Pimpernell, and ſtampe it in a Morter, and lay it in a Stillatory, and ſtill water thereof. Item, this Water waſheth away all wounds in a mans body. Item, this water drunke faſting with Ginger, is a good Medicine againſt the Miſicke, and will cleanſe the Breaſt from all euill Humors.

The eight Water called *Aqua Huplaciam*, the double Water.

TAke Muſtard ſeed, Pepper, and Sinamond, of each a like, and beate them in a Morter, and put thereto Aqua Confuetno, and lay theſe vnder the Cap of the Stillatorie, and diſtill water thereof, and theſe be the vertues thereof, and if it be drunke faſting it is the beſt Medicine againſt the Tyſicke, and all diſeaſes of the breſt, and it muſt be drunke in the morning cold, and at Euening hot as ye may ſuffer it, and it will make him to ſleepe and haue good reſt. Item, this water being drunke with Caſtorie is good againſt the ſickneſſe called Epilentia, *viz.* the Morbus Caducus. Item, this water being drunke faſting, comforteth all the Members that be ſtricken with

with, the palſie, and comforteth the ſinewes of the Head, and the braine.

Water of Pimpernell, the ninth water.

TAke the ſeede of Pimpernell, and put it in red wine, and thenafter put it in the Sun, & then breake it in a morter, and then preſſe out the oyle through a cleane cloth, this water or oyle being drunke faſting, healeth a man of the ſand or grauell in the bladder, for it will breake the Stone within him. Item, this water being drunke, ſuſtaineth and lighteneth all the members of man of what diſeaſe ſoeuer he be grieued with.

To make water of Sage, the tenth water.

TAke Sage, and Pollyon, of each a like quantity, & breake them in a morter, and put them in a ſtillatorie, and ſtill water thereof, this water drunke faſting, eateth away all manner of ſickeneſſe. Item, this water ſodden with Caſtorie and drunke faſting, of all medicines in the world, it prolongeth moſt a mans life. Item, if a man be forecalled, doe this nine dayes, and hee ſhall be whole, but it muſt be taken with warme water. Item, this water being drunke faſting, driueth away all euill in the Stomache or wombe. Item, it is good againſt the Scabbes, and cauſeth a man to haue good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of euill in a man within three dayes, if the Patient be in any wiſe cureable.

The making of Waters, firſt of greene Waters.

TAke white Wine a pinte, the waters of Roſes, and Plantен, of each fiue ounces, Orpiment one ounce, Verdigreace halfe an ounce, &c.

Another greene Water.

TAke the waters of Hony-suckles, Planten, and Roses, of each halfe a pinte, Dzpiment, Allome, Ceruse, and Mergreace, of each two drams, white Wine, Juyce of Planten, of each halfe an ounce, and it is done.

Waters for old Vlcers.

TAke white Wine, and running water, of each a pinte, Frankensense, and Allome, of each one ounce, Decocted in Balmarn for three houres space, and it is done.

A good drinke for the Gummorium Passio.

TAke Bursa pastoris, Planten, of each two handfulls, take the Juyce thereof in a pinte of good Ale, and drinke three times in a day, for three daies.

A water for old Vlcers in the Armes.

TAke Smiths water a quart, burnt Allome one pound, Salarmoniac, one ounce, Galls two ounces, Tartari, Coperas, of each one ounce, distill all these with shreds, and so keepe the water to your vse.

A water for a Canker.

TAke Bugull, Fennell, and Rosasolis, of each a like, and take as much in quantity of Hony sucle flowers, as also the other hearbes, and let them be cleane picked, and so stilled in a Stillatorie, and keepe it, for it is a precious water.

A Femi-

A Femitorie Water.

TAke and drinke it in the morning, at noone, and at night, it is much worth against Dropsies, and sweating sickness it purgeth fleame, and Choller, and melancholy, and it bringeth forth heate, and drie sicknesse, and it is good for the paine of the head, to wash it, and drinke it.

A Water of Rosemarie.

IT hath moe vertues then a man can tell, one is if a man haue an Arrow or Iron within him, wet a tent, and put in the wound, and drinke the same water, and it shall auoyde out, and it helpeth all wounds inward, and outward, the Canker the fester, and it killeth the Wormes in Man or Childe, and all manner of Impostumes inwards and outwards, it helpeth all swellings, it puts away, it multiplieth nature, it helpeth the Tisicke, and Flure white or bloody, it is great helpe for a woman with childe to drinke thereof, it maketh cleane the face, or any where if ye wash it, it hath many more vertues.

Water of Veruen.

IF it be distilled in the latter end of May, it hath vertue to spring choller, and to heale wounds, and to clere the eyesight, it is a principall thing to compound Medicines.

A Locione for a sore Mouth.

TAke Hony-suckle water halfe a pinte, Planten, and Rose-water, of each foure ounces, Hony of Roses two ounces Allowe one ounce, white Copperas, and Vinegar, of each halfe an ounce.

A Water for a sore mouth.

TAke Lapis calaminaris, beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemarie, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemarie, and put it into the white Wine, and so it is done.

A compound Water.

TAke first Pimpernell, Rew, Valerian or Sedwall, Aloce-lipis cap, and breake them, and lay them in this said water following: Take Isope, Pelyall, Ryall, Anyseedes, and Centorie, and beate them in a Morter, and after put them in a Stillatorie, and distill Water of them, which is vertuous: and let them boyle together, and after that straine them, that the water may goe from them, and close this water in Vials of glasse, by the space of nine dayes, and give to him that hath the Falling euill, foure dayes, fasting fire houres: and this is the truest Medicine for this disease that we can finde, except the mercy of God, and this water drinking is good for the palsie, if it be drunke fasting: also it is good for all Sowtes, in likewise the time that they bee mortified in the members and limbs of a man: it is most helping to wounds that are festered, if they be washed therewith, it destroyeth all manner of Feuers.

Behly Water.

TAke water a pottle, Sugar-Candie foure ounces, let them seeth: then put in foure ounces of Verdigreace in fine powder: and let it seethe.

A good Barley-water for all diseases of the Lungs, or Lights.

TAke halfe a pound of faire Barley, a gallon of Water, halfe an ounce of Licorice, Fennell seed, Violets, & Parseley seed, of

of each a quarter of an ounce: red Roses, a quarter of an ounce: dry Hysope and Sage, of each a penny weight: five Leaues of Hartes tonng: a quarter of an ounce of Fygges and Raysins: Seeth all these in a new pot in cold Water, & then straine them cleare from it and drinke it: the same cooleth the Liuer, and all the members: drieth away all the euill heate, slaketh thirst, causeth to cast out much, purgeth the Lights and Spleene, the Kidneyes and Bladder, and causeth to make water well: and especially, it is good for all Agues that come of heat.

A good drinke for the Poxe.

TAke Selendine and English Saffron, the weight of a halfepeny, and a farthing worth of Graines, a quart of long Pepper, a penny weight of Mace, and stale Ale, stampe your hearbe, and pound your Saffron, and mingle them together, and then drinke it.

Doctor *Stevens* Water.

TAke a Gallon of Gascoyn Wine, then take Ginger, Galingall, Cammomell Cynamon, Nutmegs, Graynes, Cloues, Mace, Annicseeds, Carrawayseed, of euery of them a dram, then take Sage, Pynts, red Roses, Tyme, Pellitory of the wall, wild Margerum, Rosemary, Peny-mountaine, otherwise wild Time, Cammomell, Lauender, of euery of them a handfull, then beat the Spices small, and bruse the hearbs, and put all into the Wine, and let it stand 12. houres, stirring it diuers times, then still it in a Limbeck, and keepe the first pinte of the water, for it is the best, and then will come a second water, which is not so good as the first.

The vertues of this water be these, it comforteth the spirits, and preserueth the youth of a man, and helpeth the inward diseases comming of cold, against the shaking of the Palsie: it cureth the contraction of sinewes, and helpeth the conception of

women that be barren: it killeth the wormes in the belly: it helpeth cold Goutes: it helpeth the Tooth-ach: it comforteth the stomack very much: it cureth the cold Dropsie: it helpeth the Stone in the Bladder, and the reines in the back: it cureth the Canker: it helpeth shortly a stinking breath, & whosoever vseth this said water, it shall preserue him long. Take but a spoonefull of it once in seauen dayes, for it is very hot in operation: it preserued Doctor Steuen very long, he liued a hundreth yeares lacking but two, and tenne of them he liued bedrid.

A very good drinke for the Cough.

TAke a quart of white Wyne, and boyle it with Licorice, Annis-seeds, and Sugar-candy, of each a like quantity, putting therein ten figs of the best, till it be halfe consumed, and so preserue thereof to drink euening and morning three or foure spoonefuls warmed:

A restoratiue made of the Herbe *Rosa Solis*, with other things, and gather it in Iune or Iuly.

THis herbe Rosa Solis, groweth in Parish ground, and in no other place, and it is of a hory colour, and groweth very lowe, and flat to the ground, and it hath a meane long stalke growing in the midst of it, and seauen branches springeth out of the roote, round about the stalke with leaues colour, and of a meane length and breadth, and in no wise when this Herbe should be gathered, touch not the herbe it selfe with your hands, for then the vertue thereof is gone, ye must gather and plucke it out of the ground by the stalke, ye must lay it in a cleane basket, the leaues of it is full of strength and nature, and gather so much of this herbe as will fill a pottle pot or glasse, & wash it not in any wise, then take a pottle of Aqua Composita, and put them both in a large pot or vessell, & let it stand hard and fast stopped, three dayes and three nights, and on the fourth

day open it, and ſtraine it through a faire linnen cloath, into a cleane glaſſe or pewter pot, and put thereto a pound of Sugar ſmall beaten, demi. pound of Licoris, beaten to powder, and demi. pound of Dates, the ſtones taken out, and they cut in ſmall peeces, and mingle them altogether, and ſtop the glaſſe or pewter pot well, ſo that no ayre come into it in any wiſe. Thus done yee may drinke of it at night when yee goe to bed, demi. ſpoonefull mixt with Aqua vita, or ſtale Ale, and as much in the morning faſting, and there is not the weakeſt body in the world, that is waſted by conſumption or otherwiſe, but it will reſtore him againe, and make him to be ſtrong and luſtie, and to haue a good ſtomacke, and that ſhortly, and hee or ſhee that vſeth this three times together, ſhall finde great remedy or cõfort thereby, and as the patient doth feele himſelfe, ſo he may vſe it.

OF VNGVENTS.

PART IX.

The making of Oyntments, and firſt of *Vnguentum Baſſilicum.*

TAke Oyle halfe a pound, Mare, Colophonie, of each two ounces, Turpentine, Pitch, Perolins, and Cowes ſuet, of each two pound and a halfe, Frankenſence, Myrrhe, of each halfe an ounce, and ſo make your Unguent.

The

The golden Vnguent, called *Vnguentum Aureum.*

TAke yellow Ware foure ounces, Oyle one pound, Turpentine, Colophonie, and Rozen, of each one ounce, Frankensence and Mastick, of each halfe an ounce, Saffron a dram: and so make an Vnguent.

To make a drying Vnguent, called *Vnguentum Calliminaris.*

TAke the stone called Lapis Calaminaris, Dares Suet, and Ware, of each foure ounces, oyle of Roses halfe a pound, Camphere two drams, and so make your Vnguent according to Art.

To make the white Oyntment called *Vnguentum Album Rasis.*

TAke oyle of Roses halfe a pound, Ware two ounces, Ceruse fire ounces, the whites of three Egges, and Camphere a dram: and after these things be melted and commixed together, you must wash it with Rose-water.

To make *Vnguentum Lytargerij.*

TAke oyle of Roses one pound, Litarge of Lead, one pound, Vineger halfe a pound, Camphere two drams, and so make your Vnguent.

To make *Vnguentum Lyncine.*

TAke the iuyce of Hony suckles a quart, Hony a pinte, white Copperas halfe a pound, and so make your Vnguent.

To make the Incarnatiue Vnguent.

TAke oyle of greene Balme two pound Ware, and Terebine, of each halfe a pound, Dares suet foure ounces, Frankensence

lence and Myrrhe, of each two ounces, Turpentine foure ounces, the yolkes of foure Egges, and so make your Vnguent.

Another Incarnatiue Vnguent.

TAke Oéres suet, oyle of Roses, Rozen, Pitche, Litarge of Gold, Frankensence and Myrrhe: of each foure ounces.

To make Vnguentum Viride.

TAke Mingie Rozsine one pound, Verdigreace two ounces, Soall-gemme, halfe an ounce, and so make your Vnguent.

Another Vnguent.

TAke burnt Allom and Winoger, of each two ounces, Mingie Rozsine fiue ounces, and so make an Vnguent.

A drying Vnguent.

TAke oyle of Roses one pound, Mare fiue ounces, Litarge of Gold and Silver, Bdelium, gum Armoniac, red Cozall, Dragons, blood, Oéres suet, Pasticke, of each two ounces, Camphore halfe an ounce, and so make your Vnguent.

An Vnguent against the Morphew

TAke quicke Brimstone fiue drams, oyle of Tartarie foure drams, Ceruse, Vnguentum Cytrium, of each two drams, oyle of Roses, fiue drams, the white of an Egge, as much Vineger as need, and so make your Vnguent.

An Vnguent called Rosye.

TAke Rozen, Turpentine, and Pony, of each halfe a pound, Linseed and Fenekrike, of each one ounce, Myrrhe one

ounce, Sercoll one ounce: let them all be made in fine powder, and so make an Vnguent thereof.

An Vnguent for Vlcers in the Armes.

TAke Litarge of Gold and siluer, Ceruse of each two ounces: Bolarmoniac halfe an ounce, Lapis calaminaris, Dragons blood, of each one ounce, Frankensence, Mastick, of each halfe an ounce, Tartarie, Sall-gemme & Camphere, of each two drams: Turpentine washed in Rose-water, and Ware, of each two ounces, oyle of Elders, halfe an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each foure drams: and so make your Vnguent.

An Vnguent against Cabes.

TAke Storax liquide, two ounces, Bay-salt in fine powder, and oyle of Roses, of each one ounce, the iuyce of Orenges, as much as shall need, and so make your Vnguent according to Art.

An Vnguent called the gift of God.

TAke Oras powder, Sall-gemme, Sall-Nitrie, of each one ounce, a stone called Lapis Magnates, two ounces, Lapis Calaminaris, two ounces, Ware one pound, Oyle three pound: and so make your Vnguent according to Art.

A precious Vnguent.

TAke Ceruse washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Litarge two ounces, Myrrhe one ounce, Hony of Roses two ounces, oyle of Roses fiue ounces, the yolkes of fiue Egges, and Ware as much as need, and so make your Vnguent.

An

Another Vnguent against Cabes.

TAke the iuyce of Sallendine, Femitary, Borage, Scabious, and Dockes, of each three ounces, Litarge of gold washed, Ceruse, burnt brasse, Brimstone, Bay-salt, burnt Allom, of each halfe an ounce, oyle of Roses two ounces, Storax liquide, Turpentine, of each one ounce, Vineger foure ounces, Mingie Perosine, one pound and a halfe: and so make your oyntment.

To make the greene Oyntment called Vnguentum Viride.

TAke Mare one pound, Perosine one pound, Frankensence halfe a pound, gum Arabic halfe a pound, Verdigrease, two ounces, Honie foure ounces, oyle Olive two pound: and so make your Vnguent according to Art.

An Vnguent to increase Flesh.

TAke the gum Dragagant, and dissolue it in Rose-water, & so make it in forme of an Vnguent.

An Vnguent to heale the Serpigo.

TAke Pepper, Bay-salt, Tartarie, Verdigreace, Allumines ynke, of each halfe an ounce, Ceruse, Litarge, and Quicksiluer well killed, of each two drams, of Mingie perosine, as much as neds.

An Vnguent for Fistuleas.

TAke Myrrhe, Mastick, Aloes, and Epatike, of each two ounces, the iuyce of Salendine, Planten, Honie of Roses, and Vineger, of each a like quantitie: and make thereof an Vnguent.

A cold Vnguent.

TAke oyle of Roses, & Mare, of each two ounces, the iuyce of red Gowrd leaues, Night shade leaues, of each two ounces;

Ceruſe waſhed, burnt Lead waſhed in Roſe-water, or Plantan water, of each halfe an ounce, Frankenſence two drams, melt all together, and decoct it a little: and then take it from the fire, and put it into a Leaden Mozter, wherein you muſt labor it a good while, and ſo make your Vnguent.

An Vnguent for a ſawſe fleame Face.

TAke May-butter one pound, Hony-ſuckle flowers, three handfuls, ſtampe the flowers, and the butter together, and lay it in fuſe for fire dayes ſpace: then melt it and ſtraine it, and put thereto quicke Brimſtone, the weight of twelue pence, finely powdered, and ſo reſerue it.

An Vnguent for the Piles.

TAke Pollene, Archangell, red Fennell ſtamped ſmall, of each a like quantitie, and as much Oſſingie as of the Hearbes: Mire all theſe together, and lay it a rotting a weeke ſpace: then ſtraine it and kéepe it for that vſe.

Another Vnguent for the Piles.

TAke Yarrow, and May-butter, and ſtampe them together, and apply them as hote as may be ſuffered.

To make Vnguentum Lipcium.

TAke a quart of Iuyce of Hony-ſuckles, and a pinte of Honie, and halfe a pound of white Coperas, and ſéethe them on the fire, and let them boyle till it waxe blacke: then put in your Copperas in fine powder.

To make Vnguentum Fanſcome.

TAke Waxe one pound, Rozen, Colophonie, of each two pound, Pitch one pound, Cowes ſuet, one pound, May-butter halfe

halfe a pound, Honey two pound, Oyle two pound, Turpentine foure Ounces, Verdigreale and Cerule foure ounces: and ſo according to Art worke it.

To make *Vnguentum Ægyptiacum*.

TAke Honey a pinte, Vineger a pinte, Allome halfe a pound, Verdigreace two Ounces, in fine powder: and ſo make your Vnguent.

To make *Vnguentum Dunſimitive*.

TAke two ounces of Litarge of Gold, two drams of Lapis Calaminaris, and foure ounces of Terra ſigillata, and powder them ſmall: then take a pinte of Oyle, and put thereto halfe a pound of Waxe, and melt it with your Oyle: and then take it off the fire, and put in your powders, and when it is cold almoſt, put in foure drams of Camphere in fine powder.

To make an Vnguent for the Skerby.

TAke a Gallon of red Vineger, and one pound of the root of Bzionie, and ſeeth therein till it be conſumed: then take the roote thereof and beat it with Morſingie, and beate it very fine: then take one ounce of Argentum Viuum well killed, and labour them all together very fine, and ſo annoint therewith.

Ao make an Vnguent for Vlcers in Childrens faces.

TAke Litarge and Cerule, of each fiue ounces: the leaues of Aſhe, and Vine leaues, of each three ounces, oyle of Roſes one ounce, Waxe halfe an Ounce: relent your Oyle and Waxe together, and beate your Litarge and Cerule, and mingle them with two yolkes of roſted Egges.

To make the Sinnitive Oyntment.

TAke Turpentine foure Ounces, Harts-greace, or the marrow of a Hart two ounces, oyle of Roses one ounce, white Frankensence halfe an ounce, oyle of Spike two drams, and halfe a dram of Mynium: and so worke it.

To make an Vnguent for the Itch.

TAke three handfuls of Allecompanie rootes, seth them in three gallons of water till they be soft: then take the Roots and scrape them, and take the white of them to the quantity of a pound, and beat them with one pound of Barrow-hogges greace, and a quantity of Salt, and a little Saffron; and so bring them to an Oyntment.

To make an Oyntment for the Morbus.

TAke two Ounces of Vermillion, two ounces of Quick-siluer, two ounces of Oyle of Bay, two ounces of Vozes-greace, halfe an Ounce of Vineger, foure yolkes of Egges: and let them all together be laboured.

To make the Dunsymitive Vnguent.

TAke Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Waxe halfe a pound, Turpentine and Sheepes suet, of each a quarter of a pound.

To make *Vnguentum Dulsum.*

TAke Sheepes suet fine pound, Rozen in powder one pound, Troch Allom in powder one pound, and a quart of white Wine, boyle them all together: And if you will make it red, you may put into it one ounce of Vermilion in powder.

To

To make *Vnguentum Bassilicon.*

TAke Ware 1. pound, the beſt Pitch a pound, Rozen halfe a pound, Colophonie one pound, Cowes ſuet one pound, Oyle two pound, Bay butter halfe a pound, Turpentine foure ounces, yolkes of foure Egges: Make all theſe in an Vnguent accozding Art.

To make a Mundifigitiue.

TAke Smalledge a little bagge full, one pound of Eringie, three pound of Rozen, a quarter of a pound of Ware: Stampe your Smalledge and Eringie together in a ſtone Mozter: then put it into a great panne, and ſet them vpon the fire till it be hot: then ſtraine them thzough a cloth into a faire panne, till they begin to ware cold, then ſkete it off with a ſticke, till you come to the water: then put in the Roſe-water and Ware all together vpon the fire, and let them boyle altogether, then ſtraine them thzough a Linnen cloth: and ſo make your Mundifigitiue.

To make *Vnguentum Roſine.*

TAke Honey two pound, Rozen one pound and a quarter, Turpentine two pound, Frankenſence one ounce, Fenekrike Semmins ben of each two ounces, Myrrhe and Sercole, of each two ounces in fine powder.

To make *Gibſons* Incarnatiue.

TAke greene Bzome two pound, Ware and Roſen, of each halfe a pound, Dære ſuet foure ounces, Frankenſence, and Pyrrhe, of each two ounces, Turpentine and the yolkes of Egges as much as nèds.

To

To make a Yellow Incarnatiue.

TAke one pound of Rosen, halfe a pound of Frankensence, a quarter of a pound of Ware, halfe a pound of Shæpes suet, halfe a pinte of oyle Oliue, halfe a pound of Turpentine, and so make your Vnguent.

To make another incarnatiue.

TAke oyle of Roses twelue drams, Rosen two ounces, Turpentine eight ounces, Ware fiue ounces, melt the Ware, Rozen, and Oyle together, and in the boyling put in your Turpentine, and the Iuyce of Valerian, and so let it be cold, and as you occupie it put in oyle of Turpentine, and so kepe it.

To make an Vnguent for the Piles.

TAke Barrowes grease halfe a pound, burnt Allome one ounce, and the yolke of an Egge hard rosted, put these together, and make an oyntment, and annoynt your foze as hot as you can abide it.

Another fumetiue *Vnguentum.*

TAke halfe a pound of Deere suet, halfe a pound of Ware, one pound of oyle of Roses, halfe a pound of oyle Oliue, of Lapis calaminaris and Camphere two ounces, and so make your Vnguent according to Art.

For the Blacke Iaundies.

TAke a quantitie of great Wormes, a quantitie of Herbe-grace, a quantitie of Arsmart, and the greene of a Gose turd.

To make *Vnguentum Foscolum*

TAke oyle Oliue one pound, Saffron foure drams, Colophonie, Pitch, Nauiles, Gumme, Seropine, of each two ounces, Mastick, Olibanon, and Turpentine of each one ounce,

ounce, Ware a quarter of a pound, melt your oyle, and then your Ware, and then put in the Colophonie, and after stirre your Pitch, Nauiles, and your Gumme, Serapine, and last your Turpentine, Mastick, and Olibanon, euery thing being bruised, except your Pitch, and Turpentine. when you put in your powders, be euer stirring it with your spittle till it be full dissolued.

Vnguentum Veride.

TAke small gemme two ounces, Verdigreace two ounces, Mastick one ounce, Olibanon one ounce, May-butter one pound, oyle Oliue one pound, Ware one pound, and so make your worke.

Vnguent Posteleris.

TAke Galbom one ounce, Gumme Armoniac one ounce, Mera one ounce, Mastick one ounce, Apopanie one ounce, Litarge Aure foure ounces, Arestologia one ounce, Olibanon one ounce Bidelion one ounce, Verdigreace halfe an ounce.

An Oyntment for the Stone and Collick, to be made in May.

TAke the buds of Broome-flowers, neere the shutting, halfe a pound of them picked from the stalkes, and beate them in a morter very small: that done, mingle them with clarified May-butter, as much as you shall thinke meete; and so keepe it close in a vessell eight dayes, then seeth it and straine it, as the other before, and therewith annoynt the Patients griefe very warme, Euening and Morning.

OF PLAISTERS.

PART. X.

To make a resolutiue Plaister of great vertue. This Plaister is to resolue Tumours and hardnesse, if it be laid thereon very hot, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolued: and it is made in this order.

TAke common Ashes, that are well burnt & white, and finely searced, one pound, Clay beaten in fine powder, halfe a pound, Carab one ounce: mixe all these in an Earthen dish, on the fire, with Oyle of Roses, in forme of a Liquid Unguent, and that yée shall lay vpon the place grieued, as hotte as yée may suffer it, and change it Morning and Euening, & yée shall see it worke a marueilous effect. Moreouer, when the Pelechie commeth forth of a diseased, let him be folded in the same remedie very hotte, and in foure and twenty houres yée shall bée holpe, if yée be first well purged: for this is a great secret which I haue reuealed. This word Peleshie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feauer.

To

To make a maturatiue Plaiſter of great vertue. This maturatiue doth open an Impoſtume without inſtrument and paine: And the order to make it, is this.

TAke the yolkes of Egges, two ounces, white Salt finely ground, one ounce, Hennes dung that is liquid and red like Honey, one ounce: Mixe all theſe well together without fire, and when you will bring an Impoſtume to ſuperation, and breake it, lay on this Plaiſter Morning and Euening, a little, and in ſhort time it will draw forth the Impoſtume, and breake it, and heale it without any other helpe. Keepe this as a ſecret.

A Plaiſter Beſſilicon.

TAke white Ware, Rozen, Pine, Cowes ſuet, ſtone-pitch, Turpentine, Olibanie, of each of theſe one ounce, and of Oyle as much as will ſerue the turne.

An other Plaiſter.

TAke Balme, Bittonie, Pimpernell, of each of them a handfull, lay them in a Fuſe in a pottle of white Vineger two dayes, then let them be boyled ſtrongly, till the third part be conſumed, put thereto Rozen one pound, white Ware foure ounces, Maſticke one ounce, Turpentine demi pound, and ſo make your Plaiſter.

The Mellilote Plaiſter.

TAke Mellilote ten handfuls, let it be ſmall ſtamped, and laid in Fuſe foure dayes in a pottle of white Wine, and then boyle it ſtrongly, till the third part be conſumed, then let it coole, and put thereto Rozen two pound, Perosine one pound demi, Ware one pound, Deere ſuet demi pound, Maſticke one ounce, Frankenſence foure ounces, and ſo make your Plaiſter according to Art.

The Musiledge Plaister.

TAke Parch Pallowes rootes, Fenekrike, and Linsed, of each one pound, lay them in fuse in three quarts of water, three dayes, then boyle it ouer the fire a little, and so straine it to a Pustlage, and take thereof one pound demi, and of Lytarge of Lead foure pound, of good Oyle fire pound, put all ouer the fire in a great vessell, and so let it boyle with a soft fire, euer stirring it till it come to the forme of a Plaister according.

Another Plaister.

TAke the Juyce of Wittany, Planten, and Smalledge, of each demi pound, Mare, Rozen, and Turpentine, of each demi pound, Pitch foure ounces, and so make your worke.

A plaister of Camphere.

TAke common Oyle demi pound, Mare foure ounces, Serufe one ounce, Camphere demi ounce, and so make your worke.

A Spiced Plaister.

TAke white Mare one pound demi, Perosine one pound, Colophonie foure ounces, Rozen demi pound, Deere suet demi pound, Cloues and Mace foure ounces, Saffron demi ounce, red Wine and water, of each a quart, boyle these together till they come to a Plaister.

A Plaister called Apostolicum.

TAke white Lead and red, of each one pound, Oyle foure pound, stirre them all together, and boyle them with a soft fire, to the forme of a Plaister, according to Art.

A Dry-

A drying Plaister.

TAke Oyle of Roses, Deeres suet, of each one pound, Terra Sigillat, Lapis Calumniaris, Seruse, of each one pound, Sanguis Draconis, three Dunces, and Incence, of each one ounce: Turpentine foure ounces, Camphere halfe an ounce: and so make a Plaister.

A Playster for the Gowt Arteticke.

TAke Drium, Saffron, of each one dram, in fine powder, tempered in the yolkes of three Egges hard boyled, and oyle of Violets, or Roses, Plaister-wise, applyed to the painfull place, and it easeth.

Opium

A Plaister to slake paine.

TAke crummes of white Bread foure ounces, temper them with sweet Milke, and the yolkes of foure Egges hard boyled: and take of oyle of Roses three drams, and in the making put thereto a little Turpentine and Saffron two drams, in fine powder.

A playster against the coldnesse of the Nerves.

TAke Mare two ounces, Euforbium, Tassoris, of each halfe an ounce, Sheeps suet, and Pitch, of each one ounce, Turpentine a dram: and so make your worke according to Art.

A good cold drying Plaister.

TAke Oyle one pound, Maye ten ounces, Seruse and Lytarge of gold, of each foure ounces, boyled with a soft fire, in Furnace-wise.

A red Plaister.

TAke Maye, Deeres suet, of each one ounce, Lapis calaminaris, Bolearmony of each one dram, Turpentine one ounce,

Camfere a dramme: put all together, and so make a Plaister.

A blacke Plaister.

TAke Ware and Dyle, of each a pound, Ceruse and Litarge, of each fiue ounces, Terra Sigillata, one ounce: boyle all together till it be blacke, and like a Plaister.

A blacke Plaister for old Sores.

TAke Litarge of Gold, and Ceruse, of each one ounce: the Cinders of Iron, Quilled frazie fererie, fiue drams, Dyle of Roses foure ounces, new Ware one ounce, strong Vineger two drams: and so make it according to Art.

A Plaister to dissolue hard things.

TAke gum Armoniac, Serapine, Bdelium, Oppoponacie: of each one ounce, oyle of Spike fiue drams, Turpentine two drams: the mell of Fennikrike, and Linsed: of each one ounce, the mell of Lupianes, as much as need, and so make your Plaister.

An other blacke Plaister.

TAke Dyle one pound, Ware and Ceruse, of each halfe a pound, and so make a Plaister according to Art.

A Plaister against old Sores.

TAke Dyle twelue ounces, Litarge of Gold halfe a pound, Vineger fiue ounces, Ceruse, Colophonie, Perotine, Pitch, Goates suet, of each two ounces, Dragons blood, Terra sigillata, of each one ounce, Ware two ounces and a halfe: and so make a Plaister.

Perotine

A cold

A cold Plaiſter.

TAke Litarge of Lead one pound, Oyle foure pound, Vineger two pound, boyle them to a Plaiſter.

A Plaiſter to draw an Apoſtume.

TAke Galbanum, and gum Armoniac, of each one pound diſſolued in foure pound of Suger, for foure dayes together, and then boyled till the Vineger be conſumed, with a ſoft fire, according to Art.

A Plaiſter for the Lords marke de Wiſe.

TAke Virgin Ware two pound, Peroſine two pound, Galbanum, and gum Armoniack, of each halfe a pound, Pitch foure ounces, Dæres ſuet, Ceruſe, of each halfe a pound: Cloues and Mace, foure ounces, Saffron, to the weight of twelue pence, red Wine and water of each two pintes: Boyle theſe things till the Licour be waſted away, and ſo make a Plaiſter thereof according to Art.

The white Muſilage Plaiſter.

TAke pure good Oyle eight pound, Litarge of Leade fiue pound and a halfe, Muſilage of March mallow rootes, and of Fennekrike and Linſeed two pound: Boyle all together, to the forme of a Plaiſter, with a ſoft fire, euer ſtirring it, then take and waſh it in three or foure waters, and it will be very white.

A Spiced Plaiſter.

TAke Ware and Peroſine, of each one pound, Croſſine halfe a pound, Colophonie two ounces, Frankenſence and Goates ſuet, of each foure ounces, Cloues and Mace, Oyle of Turpentine, and oyle of Spike, of each one ounce, Saffron halfe an ounce, red Wine two pound: and ſo make your Plaiſter according to Art.

A Plaiſter

A Plaister for old Sores.

TAke Litarge of Gold, one pound, oyle of Roses two pound, white Wine, a pinte, Vrine a pinte, Wineger halfe a pinte, Ware, Frankensence, and Myrrhe, of each two Drams, and so make your Plaister according.

A Sparadrope.

TAke Oyle a pound, white Ware three ounces, Ceruse tenne ounces, Litarge of Gold, foure ounces, boyle all these in forme of a Plaister.

A drying Plaister.

TAke Jacobs Plaister, halfe a pound, Vnguentum lapis Calumniaris, one pound, and so make a Plaister.

Oliuer Wylsons Plaister.

TAke a pottle of Oyle, Ware two pound and a quarter, white Leade in powder two pound, of Storax callamitic, one ounce, Bengawin one ounce, Labdanum, one ounce, Pitche, one ounce, of Camfere, foure drams, and so make a Plaister.

To make a Sparadrope.

TAke Oyle a quart, white Leade one pound, the grounds of Uerine foure ounces, of white Copperas, two ounces, white Ware three ounces, Wineger a pinte, Camphere, three pennyworth: and so make your Plaister according.

To make the Mellilote Plaister.

TAke Rozen eight pound, Ware two pound, Sheepes Suet demi pound, the Juyce of Mellilote a gallon cleane strained,

ned, let your Rozen, Ware, and Sheepes suet be molten, and cleane strained into a faire Pan, and then put to your Juyce of Pellitote, and set it ouer the fire and stir it well together till it bee like a Plaister, then take it off the fire, and put to it a pottle of red Wine, by a little and a little, euer stirring it, till it be almost cold, and labour it well in your hands for heauing out the Wine, and so make it in roules and keepe it.

To make a Seare-cloth.

TAke Ware one ounce, and a dram of Enforbium, and temper it with oyle Oliue at the fire, and make thereof a Seare-cloth to comfort the sinewes.

To make the Plaister called Floweſſe.

TAke Rozen, and Perosine, of each halfe a pound, virgin Ware, and Frankensence, of each a quarter of a pound, Mastick one ounce, Harts tallow a quarter of a pound, Camphere two drams, beat all these to a powder, and boyle them together, and straine it thorow a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it coole a little, and then put to it foure ounces of Turpentine, and stirre them all together till it be cold, and so make it in rowles according to Art.

Another Plaister.

TAke two pound of Ware, two pound of Rozen, foure pound of Perosine, a quarter of a pound of Neate suet, two ounces of Cloues, two ounces of Mace, a quarter of an ounce of Saffron, one pound and a halfe of Olibanon, and a gallon of red Wine, and put all these into a faire Panne, and set it ouer the fire, foure or fiue houres, till ye suppose that the Wine be sodden away, and then take it off the fire, and stirre it till it be cold, and rowle it.

To make the Plaster Occinicione.

TAke a quarter of a pound of Comin, as much Ware, as much Pitch, as much Rozen, and of saffron one ounce and a halfe, of Mastiche one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incense halfe an ounce, Myrrhe a quarter, Salarmoniac a little, first take the Salt, and let it lye in good Wineger, and stamped in a Morter till it be well moysined all night and more, then take the Wineger, and the Gums therein and set it on the fire, till the gummes be well melted, then straine it, and set it on the fire, and let it seeth vntill the Wineger the second part thereof be walked, & so that there be but the third part left, then melt the Pitch and Comme it, then put thereto the licour that is left, then melt the Ware and put it to the Rozen, and the Turpentine, and then take the Mastick, Incense, and Myrrhe: but looke that all the gums be beaten in powder, or that you cast it in, and see that you stirre it fast, when that they be well molten and medled, looke that you haue a faire Bason of hot water, and sodainely cast it in, then wring it out of the water, then chase it against the fire as if it were ware: and annoynt your hands with oyle of Bay, and looke yee haue the saffron in fine powder: and the other that was not put in before, and when you haue put in all the eight powders, make it vp in Rowles.

To make a Plaister Inplumbie.

TAke Oyle one pound, Litarge halfe a pound: and looke that the Litarge be fine, then set it on the fire: and let it boyle vntill it ware browne, but not so long that it ware blacke: then take it from the fire, and put it in a Bason of water, and make it in Rowles.

A Plai-

A Plaister of Camphere.

TAke Camomill oyle halfe a pound, white Ware foure ounces, Cerusse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called a Spice Plaister.

TAke Ware two pound, Deere suet one pound, Perosine foure pound, Cloues and Mace two ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and serse that which is to be powdered and sersed, and melted altogether ouer a soft fire, except your Cloues and Saffron, and then take a quart of red Wine, and by a little and a little poure it to the salue. stirring it well together, and when it is cleane molten, straine it into a cleane Pan, and then put to it your powder, Cloues, Mace, and Saffron, casting it abroad vpon the said Ingrediance, and stirring it well till it be cold, then make it in rowles.

To make a speciall Plaister for all manner of cold Aches.

TAke Perosine foure pound, Rozen, and Ware, of each two pound, Galbanum as much, Olibanon as much, Mastick, and Myrrhe, of each two ounces, red wine foure pound, put your Mastick, Myrrhe, and Wine, in the cooling, it hath beene prooued, and when you need it, spread it on a Leather.

To make a Plaister that Sir *William Ferrington* let a Squire that was his Prisoner goe for, quite without ransome.

TAke one pound of Litarge of gold, and make thereof small powder, & serse it well, then take a quart of oyle of Roses, &

a pinte of white Wine, and halfe a pinte of old Uerine, very well clarified, and halfe a pinte of Wineger, and boyle all theſe on the fire, but put in the Uerine laſt, this Plaiſter will heale a Warmole, and a Canker, and a Feſter, and Wounds, and all other ſores, if thou put thereto one ounce of Ware, Olibanon, and Mirrh, of each a dram.

To make Coulman Plaiſter.

TAke oyle Olive foure pound, red Lead, and white, of each one pound, boyle them together till it ware blacke, and then put thereto Pitch one pound, and make it in rowles.

To make the Mellilot Plaiſter.

TAke the Juyce of Mellilot, and Camomill, of each one pound, of Ware one pound, Roſen three pound, Sheepes ſuet a pound and a halfe, white Wine two pound and a halfe, and ſo make them all in a Plaiſter according to Art, for it is good.

To make the Deaguloune Plaiſter.

TAke Oyle two pound, ſtrong Wineger one pound and a halfe, Litarge of Gold one pound, Uerdigreace one ounce, boyle them together till they be red, and ſo make it in rowles.

A Plaiſter for all mannner of Sores, and eſpecially for all greene ſores.

TAke of fine Suger and Burnet, and each of them like much, and bruſe them in a Morter, and waſh the Wound with the iuyce of the ſame, then take the Hearbs finely beaten, and mingle with them and the iuyce, a quantity of Engliſh Honey, and unwrought Ware, ſo boyle them together till it be all of one colour, then take them from the fire, and let them ſtand a while: then put it into a Baſon of faire water, and ſo worke it out into rowles, and lay it on Plaiſters once or twice a day.

Another

Another for the same approued.

TAke the Heard Valendine, and Houseleeke, of each equall quantity, then bruise them in a Morter, and take the iuyce of them, and put it into the wound, and annoynt the same therewith: that done, fill the wound with part of the bruised hearbs, and so binde it vp, and in short time it will heale the sore, as by proofe hath bin seene.

A Plaister for the Stiche.

ANnoynt your side with the oyle of Mellilote, then make a Plaister of the same Melilote vpon a peice of Leather, and chaunge it but once a weeke.

A Plaistar for the Plurisie.

STampe well in a morter, foure ounces of the rootes of wilde Mallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Pigeons dung two drams, mingle all together, and lay it right hot vppon the payne, and soone after the corruption will breake.

A Plaister for the Collicke and Stone.

TAke Peritorie, Camomill, ground-Iuie leaues, Cummin: stampe them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Reines as hot as may be suffered, and see that it lie close round about behinde and before.

A Plaister for the Headache, and for hot Agues.

TAke red Pintes, Leauened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your Forehead, for it helpeth diseases in the Head, and also hot Agues.

Flos h

A hote drawing Plaister, called Flowis.

TAke Rozen, Perosine, of each halfe a pound, white Waxe foure ounces, Frankensence, foure ounces, Mastick, one ounce, Deere suet foure ounces, Turpentine foure ounces, Camphere two drams, white Wine a pottle: and so make a Plaister.

A Plaister called the Vertue of our Lord.

TAke oyle Olive one pound, white waxe two drams, Galbum, Ermonie, Opponacke two ounces, Litarge halfe a pound, Almons one dram, Verdigreace one ounce, Aristologum longum one dram, Myrhe, Mastick, of each one ounce, Lozell bayes two Drams, Increse white one dram: Make the Plaister in this manner: take and temper the Galbum, Opponack, Ermony, in good vineger, two dayes naturall, and the other things to bee prouided each by himselfe: then take the Waxe, and melt it with Oyle in a Kettle, and the Gummes dissolued in Vineger, in another vessell vpon the fire, till the Vineger bee sodden away: then straine it vpon the said Oyle, as strongly as you can stirre it well: and then put in the Verdigreace, the Astrologium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or old, and it doth heale more then all other Plaisters, or Ointments.

A Plaister for a sore Brest that must bee broken.

TAke one handfull of Groundsill, a pinte of swéete Milke, and a handfull of Oatemeale, and seethe them together, Make a Plaister thereof, and lay it to it as hote as the Patient may suffer it, and at every Dressing put to more Milke: this vse no longer then it breakes

A Plaister

A Plaister to heale it.

TAke one pound of Boares-grease, and three Garlick heads stampe them in a Morter till they be fine, and put both into a bore, and put thereto Beane-flower, to the quantity of two Egges: bray them together, and lay them to the Brest.

To make a Seare-cloath.

TAke Rozen, and Perosine, of each foure ounces, Waxe two ounces, Olibanon two ounces, Mastiche halfe an ounce, Turpentine two ounces, and so make your Plaister.

OF MEDICINES and Remedies.

PART. XI.

Here followeth divers Medicines and Remedies for to heale all Diseases curable, by the grace of God; as also the nature and property of certaine Hearbes and Plants belonging thereunto. And first a most excellent Remedie to helpe the Fluxe of the Body, with a certaine discourse thereon.

THe Flure of the Body is caused of superfluous heate conceiued in the stomacke, the which maketh a continuall solation inwardly, as ye may see by experience of those that are troubled therewith: for so long as the cause is not taken away, all their meat doth run into the matter, which if it be so, that is

is true which I do say, that the flures are a distemperance of the bodie, caused of hot and corrupt humours in the stomach, and therfore if thou wilt cure it, it were necessary to extinguish the heate, and so take away the corruption, the which thou shalt do with the rednesse of Harte Hylletare written in this booke following, for that is the most soueraigne remedy that can be found. But first ye shall take twelue graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, and then take foure mornings together one scruple of the rednesse of Harte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

Seeth Roses in Vineger, or Tamarindes, or Caules, and while it is hote wet therein Woll, and lay it on the stomacke for Vomit, and on the Nauill for Flure, and on the Reines for appetite.

Aleanet, is to sodder Woundes.

Aspaltum, is Tarre of Indie, it hath vertue to draw and sodder, for if the powder thereof be strowed on a dry Wound, it will sone close it, though it be both broad and deepe.

Oates, hath Vertue to abate swelling, and to make things soft.

Asarum, maketh Women to haue their tearmes, openeth the veines of the Wine, and maketh a man well to pisse.

Asarum, with Hony sleyeth Wormes, dissolueth Winds, and warmeth the stomacke, clenseth the Liuer, and veines of the Guts, and reines of the Mother, it putteth away Feuer quotidian, and helpeth the stinking of venemous Wormes.

Bolle, if it be good, is as it were white redded.

Ballestianes, is the flower of the Pomgranet, and Psidia, is the rinde, and it hath vertue to restraine as Bolle hath.

Brancha Vrsina, hath vertue to make soft, or to typen Empostumes.

Bistorta,

Bistorta, or Tormentill, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constraine together, it helpeth the Empostume, both within and without, it breaketh the stone, and beateth the Cough.

Cadamen, is the rootes of Parcely, that hath vertue to dissolue, to consume and to draw.

Camfere, ought to be kept in Marble, Alablaster, Lyntseed, or Anyseed: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melancholie, and for the Tooth-ache, seethe it in Vinegea.

Cassia fistula, a Gargarisme made thereof, and of the iuyce of Morell, dissolueth the Empostume in the Wezend, and also for swelling in the Cheekes.

Creuse, is good to engender good flesh, and to fret away euill flesh.

Capers, is good to defie cold Humours, in the mouth and stomacke.

Cucube and Quibebes, the powder hereof with the iuyce of Borage, is good for the cold Rhume, and to comfort the Braine.

Dragagant, is of three kindes, and the White is the best in cold Medicines, and the red in hote.

Euphorbium, his vertue is to dissolue, to draw, to alaie, to consume, to purge Fleame, and Melancholly.

Esula, is the rinde of Eleberus Albus, or Peritorie of Spaine, it hath vertue to purge Fleame and Melanchollie, and it is the best that purgeth next to Scamonie. Take Esula, fiue drams, Canell, Fennell-seedes, Anyseedes, and vse this with warme Wine, or other broth.

Gum Arabic, the white is cold, the red is hote in Medicines.

Gariofiolate, is Auence his vertue is to open, dissolue, and consume, whilest he is greene, the Collica passie.

Hermadactilus, the whitest is the best, it hath vertue to dissolue, consume, and draw, and they principally purge Fleame.

Iarus, Barba, Aron Calues fæte, Cuckow pintell, the leaues, and the rootes, and the gobbets about the rootes be of good vertue, and the roote should be clouen, and dried, they haue vertue to dissolue and lake.

Ipaguistidos, is gobbets, that are found by the roote of the Dog-byer, it hath vertue to straine together.

Iempus, is the fruit thereof, it hath vertue to dissolue, and consume: for the Strangury Illiaco, drinke Wine wherein it was sodden.

Licium, is good with the iuyce of Fennell for sore Eyes.

Litarge, is good to close together and to cleanse.

Lonige sæd with Cinamon, is good for the Liuer, and Splæn, and winde in the Guttes and stomacke.

Mamia, is good to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, græne or drie, bringeth Menstruum, and cleanseth the Mother.

Mora, is the fruit of the Cicomore træ, it hath vertue to dissolue, consume, and make cleane, it is good for the Quinsie, and for Costiuenesse.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away filth.

Opponax, if it be clære, and draw to Cytrine colour, it is good, it hath vertue to dissolue and consume.

Oppium, that is not hard nor soft, is good, it hath vertue to make one slæpe.

Organum flowers, is good powdered to make Lare, to dissolue, and to consume, and the powder put within and without, abateth blowne cheekes.

Oxificentia, Phenicon, Dactilus Indie, Tamarindus, they that be good, be neyther too moyst nor too hard, and be somewhat blacke, and somewhat sower, the Kyne nor the sæd shall not be vsed in Medicines, it hath vertue to purge Coller, to make Blood cleane, and to abate vnkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side,

side, it is good to purge Melancholy blood, and Cardiacle, and Sinicapos, or Sincapos, with the iuyce of Borage, and Os Sexi, will make the Teeth white.

Periatory, Pellatory, shall be gathered in Winter, and his vertue is to dissolue, consume, and draw.

Dog Fenell, the roote is good for the Strangurie, Dissurie, and stopping of the Liuer and Splæne.

Pineapples, the kernels doe moysten and open, and is good for the disease in the Brest, or Cough, or Etike, or Consumption, and to increase good blood.

Damsons, be cold and moyst, in the third degrée; gather them when they be ripe, and cleaue them in the Sunne, and spring them with Wineger aboue, and then yée may kéepe them two yeere in a vessell: their vertue is to cole a man, and make his guttes light, and therefore they be good in Feuers, against the costiuenesse that commeth of drinesse, or of chollerick humors in the Guttes, when they be ripe to eat, and when they be drie, soake them in water, and eate the Prune, and drinke the water.

Psilium, is cold and moyst in the third degrée; his vertue is to make soft and light, and to cole a Mans bodie, and to straine together.

Periatorie, while it is grene hath vertue to dissolue and consume the windes in the stomacke.

Purslene, is good both raw and sodden, to abate vnkinde heate in chollericke men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the stopping of the Liuer, and spleene that commeth of cold.

Storax, hath vertue both to comfort, and consume, and to fasten Teeth, and comfort the Gummes.

Squilla, is a sea Onion, and that that is found by himselfe is deadly, his vertue is to purge, and to dissolue, but the outter and inner parts shall be cast away, for they be deadly, and that which is in the middest, shall be put in Medicines, and it hath

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more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge Fleame.

Stauisacre, hath vertue to dissolue, consume drawe, and purge, fleame and Lytarge, and to put away heauinesse of the heart, and if it be put in his nose.

Seapium, is good, and hath vertue to dissolue, consume, drawe, and lare, and heale, it is good for fallins downe of the Mother, with suffumigation, or supositor, and for the tearmes of secondine dead Childe.

Saracall, if it be with and sad, it is good, it hath vertue to straine together and to sodder. Cinke Calamint sodden in Wine, for coldnesse of the stomacke, and stopping of the Liuer and Splene, reynes and Bladder, and Illiaco passie.

Saterion, his root is grene, hath vertue to vnlose mans nature.

Saligem, his vertue is to dissolue, and consume.

Scabiouse, while he is grene, hath vertue to dissolue, consume, and cleanse.

Dragons, take the roote, and cleaue it, and drie it in the Sun, ye may keepe it two yeares, meddle the powder of Dragons with Sope, and wet a tent therein, and put it deepe into a fester, and it will clense and enlarge it, and if there be a bone in it, it will drawe it out, or else lose it that ye may take it out lightly.

Sene, is to purge melancholy and Epilentie, and Feuer quartaine, and Emerodes for the Splene, Liuer, and Cardiacle sodden in water, and put to Sage, and make a syrope, or the Iuyce of Borage and Suger.

Terra sigillata, terra saracinica, trara argenta, is all one manner of earth, his vertue is to constraine together.

Turbith, if it be hollow, small, and of an Ash-colour, and gummie, it is good, it hath vertue to dissolue, and drawe humours from the vttermost part of a mans body, and namely fleame, for the Goute, and Illiaca, and Podegra, and Chiragra, giue him foure scruples of Turbith medled with some other Medicine.

Taplia,

Taplia, or taiters hearbe, his vertue is to purge aboue and beneath, both greene and drie, for it is neuer giuen by himselfe, he that stampeth it let him hide his face and eyes that he se not. Also heale or kéepe close his testacles, or else they will swell, with this hearbe beggers doe make them séeme on the Dropsie, and be nothing like.

Tartar, is the lées of Wine, and hath vertue to dissolue, and wipe away filth, and to abate away a mans fatnesse.

Take small powder halfe of foure drams, and cast thereto the powder of Pasticke, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuarie.

Terbentine, a fumigation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or shéepeheards rod, hath vertue to straine together, to cole, and to fill that is emptie, and is good for the Flure.

Bryona, or wilde Neppe, is hot and drie, the roote thereof maketh a woman to haue her tearmes, and deliuereth a dead childe or secondine.

Gingar, comforteth the heart, and make good digestion.

Sugar, is temperate, hote, and moyst, his vertue is to moisten and nourish, & to loose, if it be medled with cold things to coole.

The excellent vertues of Carduus Benedictus.

IT is very good for the Headach and the Megrim: For the vse of the iuyce of the powder of the Leaues preserueth and kéepeth a man from the Head-ach, and healeth it being present, it quickneth the sight if the Iuice of it be layde on the Eyes. The powder stanches blud that flowes out of the Nose, or commeth out of the Lungs: the broath of it taken with Wyne, maketh an appetyte. It is good for any ache in the body: it strengtheneth the members of the body, & faltneth lose sinewes and weake. It is also good for the Dropsie: it breaketh also the Stone, and

breaketh an Impostume: it preserueth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizzinesse of the Head: It helpeth the memory: It helpeth thick hearing: It is good for short windes, and the diseases of the Lungs: Some write that it strengtheneth the teeth: others write that it bringeth downe Flowers, & prouoketh sleepe, and helpeth the Falling sickness. It is also good for falls and bruises: the Leaues prouoke sleepe: the powder is good against all poyson. the same put into the guts by a Glyster: It helpeth the Collick, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Iuyce doth the same: the Leaues bruised are good for the byting of Serpents: for Burnings, and for Carbunckles. There is nothing better for the Canker, and old festering sores: the Leaues are good for Fomentations: and to be sitten ouer, being sodden in water, that the Vapour may come to the diseased places, against the stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

THis callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driuen forth of nature, it goeth into the lower parts into the end of the toes, for in that part of the toes that skin is called Epidarma; is hard, and will not suffer it to passe or exalare, and there many times it engendreth a tumor in the skin with great hardnesse, and many times that tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kinde of tumor is called commonly Callo, or Cornes in English, and I thought it good to call them crest, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and

therefore

therefore I will shew thée our secret to help them quickly and with great ease, which secret was neuer knowne of any. First yée shall pare them with a sharpe knife vnto the bottome, and there ye shall finde a certaine thing like matter, but if ye finde nomatter, ye shall pare it vntill the blood doth appeare, then touch it with the oyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day vntill it be whole. Kéepe this as a secret.

An experimented science for hoarseneſſe, though it hath long lasted.

TAke a soft Nightkerchiffe, and warme it, take also a Head-pillow, warme the same also, and binde it with the kerchiffe about the Head all Night: doe this thrée Nights one after the other, and kéepe thy selfe warme, and beware of Cold Drinks, and Ayre, and it shall surely goe from thée without hurt, this same is also good for the Flix and Cough: giue the Patient also Lycorice in his mouth.

Against Hoarseneſſe, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proued.

Garlick sodden and eaten, maketh a cleare voyce, and driueth away Hoarseneſſe and the olde Cough.

If a man stand in feare of the Palsie

LEt him eate euery morning two or thrée graynes of Mustar séedes, and two Pepper cornes: the same is assured for the same diseaſe.

Of the cause of our Sciatica, and how yee may helpe it.

THE Sciatica is a diseaſe so called, because it commeth in that place of the body called Scio, and it is caused of an euill quallity and grosse humors that are strated in that place, because they cannot passe downe. And this is séene by expe-

rience

rience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Purgations, and Unctions, because the glysters doth evacuate those places nert vnto it, and so easeth the humor: the Vomit cleanseth the stomacke, the Purgation doth evacuate the body downwards, the Unctions dissolue the winde, and by these meanes thou mayest help the Sciatica, as I haue done many times to my great credit and satisfaction of my Patient.

A Medicine for the Goute.

TAke a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all sæthe till it be thicke, then put thereto the yelkes of foure Egges, and when yee will vse it, driue it on a cloth Plaister-wise, hote.

A speciall remedy against the Goute.

TAke Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setwall, Hermodactill, of each three penny-weight: Powder benedicta, foure penny-weight: and make it in powder, and vse it when you begin to ware constipatie or bound: Vse these Yearbes daily in your Pottage or Broath: take Verbon two handfuls, Scabious, Wedfellen, Borage, of each one handfull: Auen, Planten, Langebeefe, of each a quarter of a handfull, wash them and binde them, and cast them into the Pot.

A Plaister for the same.

TAke Unguentum Persiatum, Agrippe Dialtæ, Olei Gemelli Lauri, an ounce: Emplaistrum Ori croci one ounce, Tere pariter, Resina pim parissimi pariter sed resoluenda dissoluentur,

ſoluentur, Et fac magdalione: take your powder in dayes and times conuenient, at the firſt time two penny-weight, and after as you thinke expedient.

Stubbes medicine for the Goute.

Take a quart of red wyne Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a ſpoonefull of Bole Armoniacke, halfe an ounce of Camphere, which muſt bee put in at twice, and boyle them all together, till they be ſomewhat thick: then make it Plaiſter-wiſe, and lay it to the paine.

Another Plaiſter for the Goute.

Take Occycronium Galbanum, and Melitonum, of each one a penny-worth and ſtill them: take a pound of ſtone Pitch, and an other pound of fine Roſin, one halfe ounce of Camphere, one quarterne of Dæres ſewet, halfe a quarter of a pound of Commin, and boyle them on a ſoft fire together, and thereof make a Plaiſter vpon a peice of Leather, vſing it as the other.

Another for the ſame.

Take the Gall of an Ore, and Aqua Compoſita, of each a like quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a ſticke, the ſpace of halfe an houre: When you haue ſo done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can ſuffer it, binde it to the ſore.

For a pricke of a Thorne, or any other thing.

Take Honey, and a good quantity of Chalk, and of the Gall of a beaſt into it, and boyle them together, and make a Plaiſter of it, and as hot as you can ſuffer it, lay it thereunto. Let the Chalke be ſcraped very ſmall. Approued.

A remedy for burning and scalding.

TAke the white Wooll of the belly of an Hare, and if it be raw, lay it thereto, and it will never away till such time it be whole.

Another for the same.

TAke a Thistle called S. Mary thistle, stamp it and straine it, and take thereof two spoonefuls, and put to them three spoonefuls of Creame, and mixe them together, and annoynt the patient therewith.

To kill a Tetter or Ring-worme.

TAke the root of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it upon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approued.

For a winde or a Collick in the belly.

TAke a Rose Cake and toast it at the fire, with Vineger thrown upon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

TAke Pullard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a plaister, and it shall helpe.

Against the Shingles.

ANoynt the Shingles with the iuyce of Pynts, and it will heale them.

To heale a wound in ten dayes, as by proofe hath beene seene.

STamp Camphere with Marrowes grease, and put it into the wound, and it will heale it. Approued.

For ache

For ache in the Backe.

TAke Egremont and Mugwort, both Leaues, and Rootes, and stamp them small, then mingle them well with old Dæres Sewet, then smeere or annoynt the grieued place therewith very warme, and after role it vp hard.

For to heale in foure dayes the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

TAke an Onyon and cut him ouerthwart, and wring out the iuyce vpon the scalded place doing so euery day twise, it will heale it quickly.

To heale the Itch.

TAke of Lapacinum Acutum, or of Sorell, and boyle it in water, and wash therewith the diseased person: or else take the rootes of Lawrell, and being well brayed with salt and bread, annoynt therewith the body. The like effect is done with the decoction of Egrimony and Sage, made with raine water, and washing therewith the sicke person.

To heale Sores or Tetters.

TAke of Ware of Ganabrinum, in powder, and of Oyle of Roses, as much as shall be sufficient: Make thereof an Oyntment. Or else bray Cockle and Brimstone, and mixe them with Vineger, and make an Oyntment.

To remedy the swelling of the Legges.

TAke the iuyce of Walwort, of Ware, of Vineger, of Barley Meale, of each a like quantity: Boyle it, and make a Plaister, and bynde it vpon the sore.

A good Drinke to ſtrengthen the heart and all the members, if a man drinke halfe an Egge ſhell full of it morning and euening, with as much good wine.

TAke the beſt Aqua Vitæ that you can get, and take a piece of fine gold, and make it glowing hot ten tymes, and quench it againe, the more you quench it, the ſtronger wareth the water and better. Then put it into the ſame Aqua Vitæ, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamon, both beaten: let them ſtand foure dayes well ſtopped, and ſtirre it euery day once: but when thou will take it, then let it ſtand ſtill vnſtirred that it may be cleare. This water warmeth the cold ſtomack, giueth ſtrength to all the members, ſpecially to aged folkes that haue bene long ſicke, whoſe ſtrength is conſumed: for it comforteth and ſtrengthneth the heart out of meaſure.

A ſpeciall medicine to cauſe ſleepe.

TAke a ſpoonefull of Oyle of Roſes, a ſpoonefull of Roſewater, and halfe a ſpoonefull of red Vineger, and temper them all together: then with a fine linnen cloth annoynt the patients head.

An eaſie remedie for the tooth-ache.

TAke a lice of the roote Acorus, of ſome called in Engliſh Gladen, & other Galanga, which groweth in waters and marſhes, this muſt be laid greene vpon the tooth. A peice of the greene roote of Tormentill doth it likewiſe.

For ſwelling in the throate.

TAke white Frankenſence, and caſt a peice of it vppon hot coales, then put a Thimble ouer it, & let the ſmoake there-

of goe into the throate: that helpeth, and is oft times experimented and proued.

For the Canker in the mouth

TAke halfe a pinte of Ale, and a sprig of Rose-marie, and séeth them together, and skim your ale, And then put in a piece of allom as much as a Nut, and a spoonefull of Honey, and two spoonefuls of Hony-suckle water.

To make the face faire and the breath sweet.

TAke the flowers of Rose-mary, and boyle them in white wyne, then wash your face with it, and vse it for to drinke, and so shall you make your face faire, and your breath swéet.

A remidy for a red face or a red nose.

TAke Litarge of Siluer, and Bristone, of each like much, and séeth them in Rosewater, and Vineger, and then with a linnen cloath wet in the said Vineger, lay it to the sore.

A remedy to quallifie the Coppered face that is vncurable.

MAke a Bath with the flowers of Cammomell, Violets, Roses, and flowers of water Lillies, then annoynt the place with Vnguentum Album, Campherarius, and mixe that oyntment with a little yellow Brimstone, and quicksyluer killed with fasting spittle, and annoynt the face withall.

A speciall good dyet for all copperous faces.

ABstaine from all salt things, spiced, fryed meates, and rosted meates: also from drinking of Wyne, for it is very euill: also Onyons, Mustard and Garlick are very naught: in stéed of which, you must take Purslaine, Sorrel, Lettice, Hops of Borrage, with Succory or endiue in Pottage, or otherwise: Also it is necessary to be laxatiue, and in sléeping to lay your head hie.

An easie remedy to make the Teeth white.

TAke Vineger of Squiles, and dip a little peice of Cloth in it, and rub the Teeth or Gummes withall: the said Vineger fastneth the Gummes, comforteth the rootes of the Teeth, and maketh a sweet breath.

To take away the stinking of the Mouth.

YEe must wash your mouth with Water and Vineger, and chew Mastick a good while, and then wash thy mouth with the decoction of Annis-seed, Mints, and Cloues, sodden in Wine. If the stincking of thy mouth commeth of a rotten tooth the best is to haue it drawne out.

A remedy for sore Eyes.

TAke the Juyce of Fennell, & drop thereof into the Eyes, Euening and Morning, and it shall heale the greefe and paine.

A proued Medicine for the bleeding at the Nose, called the Ladie Maries medicine.

TAke the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very blacke and ready to breake, then take it out, and make thereof fine Powder, whereof ye shall blow through a Quill part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking breath.

MElt Hony, Salt, and Rie flower well together, and therewith rub the Gummes twice or thrice, then wash it with faire water, and it will helpe thee.

For an euill breath.

SEeth two ounces of Cummin in fine Powder, in a pottle of White Wine, vnto a quart: Then keepe it, vsing to drinke a little thereof warme at night, the space of fifteene dayes, and it will helpe.

For

For the Head-ache, and cleanſing of the ſame.

CHew Pellitory of Spaine in thy mouth, it will cleanſe the head, and alſo take away the Ache or paine.

To heale a ſwolne Face, that is hurt or marred by reaſon of ſome ſtrange Scorching, which onely chanceth when the Sublime is not good.

TAke the Juyce of Barbalovis, (in English Singreene) and rub your face with it twice or thrice a day. You may doe the like with the Juyce of Purſlaine: but if your face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a frying pan upon a great fire, and get ſome Oyle out of them, wherewith you ſhall annoynt your face.

To make an aking Tooth fall out of himſelfe, without any Inſtrument or Iron Tooles.

TAke wheate flower, and mixe it with the milke of the hearb called in Latine Herba Lactaria, in French Tintemaille, or Herbe Alerte, in English Spurge, that hath milke in it: in Greeke, Tithimales, which is an hearbe well enough knowne, and thereof make as it were a paſte or dow, with the which you ſhall fill the hole of the Tooth, and leaue it in a certaine time, and the tooth will fall out of it ſelfe. Alſo if you waſh your mouth every month once with Wine wherein the roote of the ſayd hearbe hath beene ſodden, you ſhall neuer haue paine in your teeth. Alſo the decoction or powder of the flowers of a Pomegranate tree, being putin your mouth and betweene your Gums faſteneth Teeth.

To kill Lice and Nits in the head.

TAke the powder or ſcraping of Harts-horne, and make the patient to drinke it, and there will no Lice nor Nits breed in his head, but if you will ſtrow the ſayd powder upon his head, all the Lice and Nits will dye.

To

To remedy or to helpe Blood-shotten eyes, comming by any Rheume, Fluxion, or such other like cause.

TAke the tops or ends of Wormewood, which is an herb well enough knowne, and stampe it, mixing it with the white of an Egge and Rose-water, and make thereof as it were a Plaister, and spred it upon a linnen cloth, which you may lay upon the eye where the blood is, or els upon both, and do this at night when you goe to bed, and the next morning take it off, and you shall see that this plaister shall have drawne to it selfe all the blood, and all the redneſſe that was in your Eyes, and so you shall be quit of it.

For the Tooth-ache.

TAke the Rootes and Leaues of Chickweede, and boyle them in water, with the which you shall wash your mouth well, & hold it in your mouth a certaine space, & it will take away your paine.

To fasten the Gummes and loose Teeth.

TAke a little Myrrhe, and temper it with Wine and Oyle, and wash your mouth withall, and you shall see a wonderfull experience. The Myrrhe also killeth the wormes in mans body, and being chewed in the mouth, maketh a sweete breath.

To take away the Tooth-ache.

TAke Hyssope, and make thereof a decoction with Vineger, & it being hote, wash your mouth withall, and the paine of the Teeth shall goe away. The Hyssope also being stampt and incorporated with Honey, & a little Nitrina, killeth the Wormes in a mans body.

Against the Crampe.

TAke and beat Brimstone and Veruine together, and so binde it to your arme, or other place grieued, and it shall kill it, for hauing the paine againe.

Are-

A remedy for the Collicke.

TAke Siuet, and rubbe your Nauill therewith, and champe Rosemary in your mouth, & it easeth the Collicke straight way.

A powder for the Collicke and Stone.

TAke Parcely-séed, Saxifrage, Alisander, Coryander, the Kernels of Cherry-stones, Smalledge séedes, Louage, the rootes of Phillipendula, of each a dram: Bay-berries, Iuy-berries, of each a dram: put to all these as much Ginger as they all weigh, and adde thereto halfe an ounce of Commin: this Powder is to be taken in Ale, halfe a dram at once, thrice a day.

A Remedie for the Collicke.

TAke a quantitie of Broome-séed, Grouncell-séede, Parcely-séed, Alisander-séed, Ashen-key-séed, Lepthorn-séed, or Berries, Phillupendula dried, Saxifrage dried, Mouseare dried, Growobicke dried, : mixe them together in drinke, and drinke it Morning and Euening, fasting.

A Medecine for the Collicke.

TAke Pimpernell, Musterd, Crowefoote, Gauriophre, Masticke, and bruise them together well, and mingle them together with the blood of a Goate, and put thereto good Alligre a little, and let them stand certaine dayes after your discretion, and put them vnder a stillatorie, and distill a water thereof, this water is good for the Stone, whether that it be red or white, plaine or sharpe, or if it be hardened: If the patient doe drinke thereof euery day fasting, the stone shall breake and goe out like sand. Also if scald heads bée washed therewith, it will heale them, and there shall grow new haire: and if the scabbes be washt therewith, of what manner soeuer it bée, hée shall be whole within thrée dayes, or nine at the furthest. Also this water drunke fasting, makes a man to haue a good colour, and good

blood, aboue all other medicines. Also this water drunke with Castorie twice in one day, destroyeth all Palsies, which is not dead in the sinewes and members, for it comforteth sinewes principally.

For the Collick and Stone.

TAke halfe a pinte of white Wine, and a good quantitie of white Sope, scrape it, and put it into the white Wine, and make it luke warme, and drinke it once, twice, or thrice, as the patient needs, proued.

A Powder for the Stone.

TAke the seede of Gromell, Broome, Saxifrage, Alisander, Parceley and Fennell, of all these seedes like quantitie, beate them very finely together, and so drinke halfe a spoonefull of powder, or a spoonefull at a time in a draught of good Ale, and let it be luke warme in any wise.

For the Collicke.

TAke Parceley, Water-cresses, Pellatory of the Wall, vnset Time, of each a handfull, a dish of sweete Butter let the herbes be cleane washed, and sethe them in a quart of running water, let your water bee taken vp against the streame, let them seeth till you may make a plaister thereof, then temper them together with a handfull of Wheate branne, and make a plaister, and let it be laid to the Patients belly beneath the Nauill, and let him put in his pottage, Pellatorie of the Wall and let the Patient make water, strained thorow a faire cloth, and thereby ye shall know and perceiue, whether it doth him good or not, and let him vse this three or foure times.

A Me-

A Medicine to purge the Head.

TAke Masticke, Peritorie of Spaine, tame Cressis seede, Cockle-seede, Stauisacre, both the kindes of neesing powder, white and blacke, Ginger, Sinamond, of each halfe a dramme made in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a good space, but these bagges must first lye in fuse a prettie while in Vineger, and it will draw out Rheumes from the head wonderfully, and when he hath done, hee must wash his mouth well with Wine or Ale.

A Medecine for a Scald Head.

TAke Daysle rootes, and Ale, and stampe them with as much May-butter as needes, and annoynt the sore head therewith.

For the Head-Ache.

TAke a good handfull of Red-Rose leaues dryed, and a good quantitie of Cummin grossely bruised, and a good handfull of Camomill grossely shred, and a quantity of browne-leauened Bread: then mixe them, and put it into a Linnen cloth, then quilt it, and set it into a Dish, vpon a Chafingdish, and sprinckle the bagge with Rose-water and Vineger, and turne it in the dish till it be as hote as may be suffered, to be laid to the noddle of the Necke: and let it lye till it be cold, and so vse another, and keepe his head so hote as he may sweate.

For paine of the Head.

TAke Marrom and presse out the iuyce of it, and let the Patient take of it in his Nose.

For deafenesse in the Eares

TAke the iuyce of Coleworts, and mixe it with warme water, and droppe it into thine Eares, and it will helpe.

To make Honie of Roses, called *Mel Rosarum.*

TAke foure pound foure ounces of Honie clarified, and two pound of the iuyce of Red-Roses: and let them boyle together till it be like a Sirrope.

Another making thereof.

TAke a pottle and halfe a pinte of Honie well clarified, with a pottle of white or red Wine, two pound of Red-Rose leaues: Boyle the Rose Leaues and Wine till halfe be wasted, and then put in your Honie; and let it boyle till it be somewhat thicke, and in colour like a sirrope.

For the Pockes.

TAke the Iuyce of Peny-Roiall, and young Tansie, and giue the sicke Partie to drinke.

A true Medicine for the Iaundies.

TAke a handfull of Chery-Leaues, seeth them in a pinte of Milke, and let them boyle well: Then straine it, and drink a good draught thereof to Bedwards, & in the morning fasting, and the Iaundies shall auoyd from you by siege: or else drinke in the morning this following. Take the wood Baybarries, pill the vpper shell with the leaues from it, and take the second shell that is yellow, put thereof as much as a walnut into a cloth, and seeth it with a pinte of water, let it be well boyled, and let it coole, & then drinke it, this hath beene exprimented.

A Remedy for the Stone.

TAke the stones of Pedlers, and lay them vpon a hot tile-stone: after that you haue rubbed and dryed them in a faire cloth, then being dried vpon the tile-stone, beate them into powder, then take a parcell of Tyme, & parsly, and place it vpon the fire, with Beare and Butter, and throw in halfe a spoonefull of the said powder: and hereof you must drinke a good draught fa-

sting

fin in the morning, and eate nor drinke nothing else for three houres after.

For the Liuer that is corrupt and wasted.

TAke a good quantity of Liuerwort and braise it a little, and then seeth it in good strong Wine, with a quantity of Rubarb, and vse this medicine, and thou shalt be whole.

For heate in the Liuer.

TAke the iuyce of sower Apples and sweet Apples, of each a pound or more, as much as you thinke best, & two pounds of Sugar, mingle these things together, and let them boyle on a simple fire till it be thicke as a sirrope, and vse this course euery day fasting, with luke-warme water.

For to make haire growe.

TAke and seeth Mallowes rootes and all, and wash the place where Haire lacketh, and it shall grow.

For to take away Haire.

TAke Horseleaches and burne them to powder, and mingle it with Oyle, and touch the place where the haire groweth, and it shall grow no more there. Approued.

To know whether a woman shall conceiue or no.

TAke of the tuyne of a Hare, and hauing fried and consumed it in hote water, giue it the woman to drinke in the morning at her breakfast, then let her stand in a hot Bath, and if there come a griefe or paine in her belly, she may very well conceiue.

To make a barren woman beare Children.

TAke of these little Sea fishes called in Latine Pollipodes, and roste them vpon the coales with our Oyle, and let the woman eate of them, and it shall profit and helpe very much, hauing in the meane time the company of a man.

To make a woman haue a quicke birth.

TAke leaues of Dictarij, and stampe them, or else make powder of them, and giue the woman that laboureth drinke of it with a little water, and she shall be deliuered incontinent without any great paine or griefe.

For all manner of Lameneſſe or ſwellings.

TAke a handfull of Time, a handfull of Lauender cotton, & a handfull of running Strawberries that be like to a string, and so cut them small, then beat them in a morter, with foure or fiue young Swallowes taken out of the nest very iuggie and quick, beat them together vntill ye ſée neuer a feather of them whole: that done, take a penny worth of May butter clarified, and mingle it in the morter with hearbes, and so let it stand foure and twenty houres before they ſéeth: when you haue ſodden it, vſe it as before you are taught, as well in preſeruing of it, as in vſing of it.

For to ſtay the Laxe or Fluxe.

TAke Plantine, otherwiſe called Weybred-leaues and rootes, and waſh them in faire water, and then ſtampe them, and take a good quantity of the Iuyce and put it to old ale, and make a poſſet therewith, and after take the ale Poſſet, and clariſie it vpon the fire perfectly, and let then the Patient drinke it blood warme, in the morning and euening, without taking of other drinke, the ſpace of two houres either before or after.

A ſpeciall remedy for the Stone.

TAke a quantity of Anniſéedes, Lycorice, Fennell rootes, and Parſley rootes, Reyſons, and Currants, and let all theſe be boyled in Whay, from a pottle to a quart.

For the ſweating ſickneſſe.

YEe muſt take a good ſpoonefull of Treacle, three ſpoonefuls of Wineger, fiue ſpoone fuls of water, and two ſpoone-

fuls

fals of the iuyce of finckfoyle, ſwing them all together, and drinke them luke warme.

For him that piſſeth Blood.

TAke a good quantity of Rew, otherwiſe called hearbe Grace, and dry it ſo that you may beat it to powder, and then take the powder and drink it with ale: and it will change the Urine.

For the Canker in the Mouth.

TAke white wine, and a penny-worth of Ginger in powder, and let them ſeeth alwaime together, and waſh the ſore place with a feather, and drinke not in one houre after, and ye ſhall haue eaſe in ſeuen dayes, on warrantiſe.

A powder for the ſame.

TAke Sage Pimpernel of each alike quantitie, and halfe ſo much Parcely as of them both, ſhred them, & ſtampe them ſmall, and put thereto a little burnt Allome, and then take it vp, and dry it, and beate it to powder and keepe it, for it neuer failed.

To know the feſter and Canker.

HEere you may learne whereof, and of what manner the Feſter commeth, and alſo the Canker, it commeth of a ſore that was ill healed, and breaketh out againe, and if it be in the fleſh, there doth come out water, if it be in the ſinewes, there commeth out browne lie: and if it be in the bone, there commeth out as it were thicke blood. A feſter hath a narrow hole without and within, and a feſter is ſeldome ſene, but it hath more holes then one, and the Canker hath alwaies but one hole.

For

For a Canker in the bodie.

TAke the rootes of Dragons and cut them in small pieces, and lay them to drie, and make powder thereof, and take a penny weight of that powder, and put it in water all night, and on the morrow powre out that water, and put thereto white wine and then seeth it well, and let the patient drinke thereof warme, and in three dayes he shall be whole.

For a Canker in a womans pappes.

TAke the dung of a white Goose, and the iuyce of Selondine, and bray them together, and lay them to the sore, and it will kill the Canker, and heale the pappe.

A good powder for the Canker.

TAke Copperas, and Roch saunders, and Verdigrease, and Salarmoniac, and beate them to powder in a brasen morter, of each a like quantitie by weight, and put the powder in a vessell, and seethe it on a charcole fire till it glowe, and then take it downe, and let it cole, and after make powder thereof, and that powder shall destroy the Canker, on warrantise.

A good freate for the Canker, Fester, Botches and Sores, old and new.

TAke virgins ware, barrowes grease molten, ana one pound, Perosten demi. ounce, and of Mastick, and Olibanon ana one ounce, of Verise demi. ounce, Pitch demi. pound, beate all these, and put them in a panne, and melt them, and when it is molten looke that the Verise be ready beaten, and put it in and stir it fast for cleaning to the bottome of the vessell, and then take it downe, and let it cole, and so ye may straine it, and wet the

the panne that it shall be strained into for cleauing thereto, and with a feather put away the corruption, and take heed to a sore that is ill healed, and that the place breaketh not out againe, for being fiue weekes old and more, it is both perilous & doubtfull of a Canker.

To slea the Canker or Marmoale.

TAke a pecke of the ashes made of Ashen-wood, and ashes of Oate straw, and put hot water on them, and make a gallon of Lie, and put thereto two handfuls of Barkedust, and let it stand a day and a night, and then clense it thorow a canuasse, and then take the same dust, and put it in againe, and put thereto as much Allome, and halfe as much of Madder crops, and put them in a pot, and let them boyle almost to halfe, and euer stirre it that it grow not to the bottome, nor runne ouer, and after clense it through a cloath, and let it coole, and when it is colde take a quantitie thereof, and wet a linnen cloath therein and lay it to the sore.

For the Canker in the mouth.

TAke seuen spoonefuls of Honey, and clarifie it in a pewter dish, and then put into it demi-pinte of white Vineger, and roch Allome, the quantity of a Hasell nut, and a spoonefull of Bay-salt, and let all these boyle together, a quarter of an houre, and then take of dryed Rose leaues, and Sage, ana a handfull, let them seeth together the space of a quarter of an houre, and let the patient wash his mouth there with, and lay the leaues to the sore, and if the liquor bee too thicke to wash your mouth with, then take running Water and white Vineger, and a spoonefull of Honey, and boyle them well as before.

To make a red Water to slea the Canker.

TAke three handfuls of Rew, bray it in a morter, and put thereto a quart of Vineger, and Madder one ounce, and take halfe a peny worth of Allome, and beate it to powder and

put thereto, and let it so rest nine dayes or more, and then take them out, and straine them through a cloth into a cleane glasse, and stop the vessell close, and keepe it.

To take away the Canker.

TAke Bartlemasse Beefe that hangeth in the Reeke, and burn it to powder, and put the powder into the sore, and it will slea the Canker.

For the Canker in the Mouth.

TAke Yearbe Grace, Lauender, Cotton, Sage, Honysuckle leaues, Rosemary, and ana, wash them and stampe them with a little roch Allome, and a little English honey, and put them into a faire dish, and when yee dresse a sore mouth therewith, take as much as yee thinke will serue, and take a few Sage leaues and wash thy mouth, and lay it to thy Gummes, and if yee put thereto a little Pepper, and Bay salt, it will be the better.

A powder for the Canker.

TAke one quarter of a pound of Roch Allome, and burne it in an earthen vessell, that there come no ashes thereto: then take Argo, one halfe ounce, and one quarter of an ounce of Bolearmoniacke, and make all these in fine powder alone, and then mire them all together, and put them into a Bladder, and keepe it close: and when yee will minister it, wash well the sore with the water, and then lay on the powder, and so dresse it once in the day, and it shall helpe him.

For Canker, Fistula, Warts, or Wounds, new or old.

TAke a gallon & a halfe of running Water, and a pecke of Allen ashes, and seeth them, and make thereof a gallon of Lye, and put thereto a gallon of Tanners wose, and powder of roch Allome, and Madder, a pound: and seethe all these, and let your panne be so great, that it be little more then halfe full, and when

when it riſeth in the ſæthing ſtirre it downe with a ladle, that it renne not ouer, and let it ſtand thrée or foure houres till it be cléere, and all that is cléere ſtraine it thorow a good thick Canuas, and then wet therein a ragged cloath and long lint, and lay it on the ſore, and this is good for all the diſeaſes aforeſaid.

A good medicine for the Canker and Sores.

TAke a pottle of cleane running water, or white wine, ſage, Roſemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be conſumed, and for the Canker put in a little white Coperas and Camphere.

For the Canker in the mouth.

TAke Plantine, Bittonie, Egrimonie, Violets, and Woodbind, and boyle them in wine or water, with Iſope, Pyonie, Pimpernell, and grene Walnuts, and therewith waſh foure times in a day, and hold it in your mouth hote, and therewith waſh.

For Canker old or new, or Marmole.

TAke Smalledge, Wormewood, grene Walnuts, Lillies, Worme Crappes, white Hazell, red Nettle, Sage, Selfeheale, Pimpernell, the roote of Floure-deluce, Planten, ground Iuie, Wallwort, Mouſe-eare, Celondine, Mintes, Bittonie, Egrimonie, Violets, Charuell, Colworres, Auence, ſtampe all theſe, and rot them, and frie them in Barrowes greaſe, Sheeps tallow, and Honie, and make thereof an ointment with Turpentine, Wax, Rozen, Pitch, Gum, Frankenſence, burnt Allome, and powder of Tanners barke.

For the Canker.

TAke the powder of Sauen, Hony, ecreame, and white wine, and mixe them altogether, and melt them ouer the fire, and

when it is hote, with a linnen cloth wash therewith thy mouth, and when the Sore is well washed, put thereof into the griefe, with Lint, as hote as may be suffered two times a day, and bee whole.

For a Canker in a mans body, and saue the man.

TAke the rootes of Dragons, and cut them, and drie them in gobbets, and make powder of them, and take a 9:d. weight of that powder, and seeth it in white Wine, and let the sicke drinke thereof warme, fasting, and in three dayes hee shall be whole.

For the Head-ache.

TAke Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay an other of the same heate, and doe so three or foure times, and it is done.

Another for the same.

ALso take and make Lye of Vernen, or Bytton, or Wormwood, and therewith wash thy Head thrice a weeke, and it shall doe thee much good, and take away the Ache.

Another for the same.

TAke the hearbe called Bursa Pastoris, and bruise it, and lay it to the hart of thy Foote, and it helpeth both the Headache, and the Toothache.

Another for the same.

TAke Bitton, Vernen, Selondine, Waybroads, Rewe, Wall-woort and Sage, and a quantity of Pepper, and Honie, and seeth them all together in water, and straine it through a cloth, and drinke it Fasting.

Ano-

Another for the ſame.

STampe Wittonie, and lay it on thy head under thy cappe, or binde it to thy head.

Another for the ſame.

TAke Sage, Wittonie, and Rewe, with Wormewood, and ſæthe theſe in faire water, and then put out the ſame water into a veſſell, and then grinde the ſame Hearbs in a Morter ſmall, and then take of them and of the liquor, and temper them with Wheate branne, and with the reſt of the liquor waſh thy head, and then lay a Plaiſter thereof vpon the Pould, and let it lie there a day and a night, and do ſo three or foure times. Item, ye may take rootes and leaues of Primroſes, freſh Butter, and Tarre boyled together.

Another for the ſame.

TAke Auence, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and binde to thy griefe.

Another for the ſame.

TAke Wittonie, and Camomill, ana a handfull, and ſæthe it in a pottle of Wine to a quart, and waſh thy head with the licour, and if it be the Megrim, it ſhall helpe thee.

Another for the ſame.

TAke Frankenſence, Doues dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaiſter thereof where the griefe is.

Another for the same.

TAke the white of an Egge and beate it well, and take away the froth, and put thereto Rose-water, and the powder of Alablaster: then take Flaxe and wet therein, and lay it to the Temples, and when it is drie, wet it againe: vse it three or foure times.

Another for the same.

TAke Veruen, Bittonie, Wormewood, seeth them well, and wash the Patients head, and after that make a Plaister, and lay on the vper part of thy Head on this manner: take the same Hearbes before said when they are sodden, and wring out the Iuyce of them, then take the hearbes and stampe them in a Morter, and temper them with the water they were sodden in, and put thereto Wheate braune to couer the iuyce of the hearbes that it goe not out, then take a garland of Linnen cloth, that will goe about thy head, and binde the Plaisters in it, as hote as the Patient may abide it, and then put on a cappe ouer that.

Another for the same.

IF the paine come of hote humours, take a quantity of Housleekes, and distill it as much as you please, and with the same water wash thy temples, and thy forehead, and then dippe a linnen cloth therein, and lay it on thy forehead, or thy temples.

Another for the same.

TAke Margerom, and greene Ivy leaues, Bittonie, and Veruen, of euery one two handfuls, cut them small, and beate them in a Morter, and seethe it in two penny-worth of fresh Butter, and stirre it till it ware very greene, and so let it stand nine dayes in an earthen pot, then seeth it againe, and stirre it well and straine it, and keepe it in a faire vessell, and when you need warme a little thereof in a Saucer, and annoynt your temples therewith.

An

Another for the ſame.

TAke a quart of white Wine, and Horehound, two handfuls, and Camomill, one handfull, and boyle them together, and therewith waſh thy Head: then take Wheate bran, and put to the hearbs, and boyle it, and make a Plaiſter, and lay it to thy head.

Another for the ſame.

TAke the Juyce of Celondine, and good Wineger, mingled and made hote, and with a ſponge or a linnen cloth lay it to thy forehead, it quencheth great heate, and purgeth it that it come no more.

Another for the ſame.

TAke the Juyce of Pimpernell, and put thereto May butter, and frye them together with a ſoft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleanſe the Head.

TAke Aloes one ounce, Myrrhe, halfe an ounce, Garlicke iiij. drams, Saffron in powder, halfe a penny-worth, and mingle them together in fine powder: then take the Juyce of Colewoorts, and put them to your powder, and make it as thicke as pappe, and ſomewhat more ſtiffer, and make Pills thereof, as bigge as ſmall Peaſe, and when you goe to Bed, take foure of them, and roll them in fine powder of Licorice, and caſt them into your mouth, and ſwallow them downe.

For the Headach comming of the ſtomacke.

TAke Fumitorie, Camomill, and Roſes, and ſeethe them in white Wine, and make a Plaiſter, and lay it hot thereto.

For Ache in the hinder part the of Head.

STampe Sage with the white of an Egge, and temper it with Wineger, and lay it thereto.

A pria-

A principall Medicine for the Head.

TAke Cummin a quantity, and lay it in Wineger one night, and on the Morrow put out all the Wineger, saving a little to keepe it moyst, and frie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, yee shall bee whole.

For a man diseased in the Liuer and Spleene.

TAke barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a gallon, and seethe them till they be halfe wasted, and then straine them thorow a cloth into a vessell, and let it stand so all night, and then on the morrow, sleete off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you neede annoynt the Spleene therewith.

A drinke to be vsed after this Oyntment.

TAke the rootes of young Ashen plants, cleane washed, one handfull, and Wormewood, ana, and let them seethe in Wine, from a gallon to a pottle, and let the patient drinke thereof, at morning cold, and Euening hote. Probatum.

A Plaister for the Spleene.

TAke drie Lillies, Marsh Mallow rootes, Alexander seede, of each one ounce, of the barke of Elme, the barke of Ashe, Broome seede, of each two ounces: all these being in powder, let them be sodden in strong Wineger, and so let them seethe, till they be sodden drie: then put thereto powder of Cummin demi. Dram: powder of the barke of Capers, one ounce demi. Powder of Rewe, three drams, then afterward put thereto Gum Armoniac, one ounce three drams, dissolued in Wineger, and then with waxe Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.

As

A principall Medicine for the Head.

TAke Cummin a quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe it moyst, and frie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, yee shall bee whole.

For a man diseased in the Liver and Spleene.

TAke Barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a Gallon, and seethe them till they be halfe wasted, and then straine them thorow a cloth into a vessell, and let it stand so all night, and then on the morrow, sleet off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you need annoynt the Spleene therewith.

A Drinke to be used after this Oyntment.

TAke the rootes of young Ashen plants, cleane washed, one handfull, and Wormewood, ana, and let them seethe in Wine, from a Gallon to a pottle, and let the Patient drinke thereof, at morning cold, and Euening hot. Probatum.

A Playster for the Spleene.

TAke dry Lilies, March Mallow rootes, Alexander seede, of each one ounce, of the barke of Elme, the barke of Ashe, Worme seede, of each two ounces: all these being powder, let them be sodden in strong Vineger, and so let them seeth till they be sodden dry: then put thereto powder of Cummin demi. Dram, powder of the Barke of Capers, one ounce demi. Powder of Rewe, three drams, then afterward put thereto Gum Armoniac, one ounce three drams, dissolued in Vineger, and then with Ware Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.

Another for the same.

TAke the toppes of Acornes, Rose leaues, Cliander-séede, Cominséede preparated, of each one ounce, Strado Arabiæ, Galanga, of each two ounces, Salinter, I, Saltpéeter demi ounce terrified, mixe them and put them in a bagge quadrant, quilted, or basted.

A Drinke for the same.

TAke the iuyce of Licoris, one ounce, Fennell-séede, Annis-séede, and Juniper, ana demi ounce, pownd it in a Morter, and drinke it.

For the Spleene.

TAke thrée spoonefulls of the iuyce of Iuy leaues, in white wine, or else of the iuyce of Egrimonie, and drinke it thrée or foure mornings fasting, and yée shall be whole.

To purge and amend the Heart, Liuer, Spleene, Stomacke, Lungs, and Braine.

TAke Langde-béefe, Alexanders, Water-cresses, young Mallowes, Bourage, red Fennell rootes, Parcely rootes, Mercurie, Harts tongue, Nippe, and Clarie, and make thereof pottage, or else stew a Conie, with a piece of a Surloyne of Beefe chopped, in small pieces, with Reisons, or Currans, and a little Suger, and colour them with Sanders, and keepe the stew pot close, vse this Medicine, when the Moone is in signes expulsiue.

To dissolue the hardnesse of the Spleene.

AMoniacum dissolued in very sharpe Vineger, and stroken vpon Leather Plaisterwise, and applied to the Spleene, will mollifie the hardnesse thereof, and it may lie thereto seuen weekes and neuer be remoued.

A So-

A Soueraine Medicine for the Spleene, and to cleanse the blood.

TAke Harts-tongue, wilde Poppes, Lettice, Bourage, with the flowers of Fumitorie, Parcely rootes, seethe all these in Whay, and clarifie it with whites of Egges, and straine it, and drinke it first and last, during a moneth, and it shall helpe your Spleene, and cleanse your blood, and comfort you many wayes for your health.

For the Spleene.

TAke Camomill flowers, wheate branne, and a pinte of white Wine, boyle them together, and put them in a bag, then take oyles of Violets, of Linseed, and of Lillies, ana a penny-worth, annoynt therewith, and put your bagge hot thereto.

For Ache in the Backe.

TAke a great Onion, or two, and roast them in the imbers, then stampe them, and straine them out of the Juyce, and mixe it with as much Malmesie as Juyce, and drinke thereof blood-warme, first and last: Probatum.

To stay the Backe, and helpe him that consumeth.

TAke the rootes of Parcely, Fennell, Camfire, and of Borage, Planten, Bursa pastoris, and Knot-grasse, and make broth with them of young Hens, Capons, and Mutton, Rabbets, Veale, and put thereto a Date or two, and yee may seethe them in pollet Ale made of white Wine.

Another for the same.

TAke white Archangell, Comfry flowers, white Lillies, white Roses, white Holly-hocks, Knot-grasse, Clarie, and stampe them, and take a pottle of Muskadine, and a pinte

of Ale, with the pith of an Ore backe, and three capped Dates, the stones taken out, and beate them in a morter small, and then put in some of your Muskadine, and grinde it, and some of your Ale, and stir it, and seeth the rest thereof, also the yolks of three new layd Egges, the strings taken out, and beat them well, and put thereto Sinamon, two penny-worth, and hole Mace, one penny worth, and seeth all these to a quart.

For the Bladder and the Reines.

TAke the seedes of Plantan beaten in a Morter, and seeth them in Wine, and drinke thereof alone.

To stay the Backe.

TAke the pith of an Ore backe and scald it, and then strain it out of the skin, and shred Nippe, and beat it in a Morter with the layd pith very small, and then put thereto a quart of Milke, and straine it, and then seeth it with fine or five Dates, and a graine of Amber-greece, and powder of Ginger, and let the Patient use it often.

For Ache in the Backe and Limbes.

TAke the marrow of an Ore, and oyle of Olive three spoonefuls, and the yolkes of Egges, and Butter, ana. Pepper one ounce, then take the milke of a woman, and mingle it together, and annoynt the sicke there with.

To take away the paine of the Reines of one that is low brought.

TAke three quarts of white Wine, and boyle therein a red Cock, and put thereto a handfull of red Nip, a quantity of Clary, and the roots of red Fennel, Paris-rongue, a sticke of Sinamon

Synamon bruiſed, Dates, great and ſmall Raiſins, with a few Prunes, ſeeth all theſe together, till the ſtrength of the Cocke be in the broth, and put therein one ounce of Manus Chriſti, and uſe this Morning and Euening luke warme.

A Plaiſter for the Reines.

TAke Callamint, Camomill, Mogwort, Peritorie, Hockes, and bray them in a Morter, with Oyle, or Butter, or Deeres and Sheepes ſuet, and greaſe of a Boare, or Barrow-hogge, with a quantitie of Commin, and lay it in a Plaiſter both behinde and before.

For all diſeaſes in the backe.

TAke the roots of Daſies, of Planten, of Burſa paſtoris, of Centimodum, and the Cups of Acorns, ana a handfull, and of Bolearmoniac two ounces, and of Harts-horne burnt, ana, and alſo a Bucke Conie that is fat, and let all theſe be ſodden together in white Wine and water, as much Wine as water, till the Conie be conſumed, from the bones the fleſh, then take away the fleſh and the bones from the broth, and ſo let the broth ſtand till it come to a Jelly, & when you are in your bed, cauſe your Back to be there with annoynted by a Chaffingdiſh of coales, three nights together, and lay thereon a warme linnen cloth, and it ſhall helpe you by Gods grace.

For paine in the Bladder, and to make it whole for euer.

TAke three roots of Smalledge, and waſh them faire and cleane, and cut them ſmall, and ſeethe them in a quart of faire water, till three parts of the water be conſumed, then ſtraine it, and take foure drams of the powder of Bittonie, and put thereto, and drinke the ſaid water, and be whole.

Against running of the Reines.

TAke one pound of Iordaine Almonds, and blanch them, and parch them, and grinde them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then seethe it with Suger, and Sinamond, and when it is cold put thereto a dramme of Mastick in fine powder, and vse to eate thereof and be whole. Probatum est.

A Syrope for the backe.

TAke the rootes of Enula Compana cleane scraped, and slice them thin, & lay them in faire running water three daies, and shift them euery day, then at three dayes end take them out, and put them in a gallon of faire running water, with a quart of Hony, of Licorice one ounce, scraped cleane and sliced, and of Anniseed one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the licour, washing them one by one, and when they be cut, lay them on a faire dish, and so let them lye 24. houres, and then take the rootes and weigh them, and for euery pound of your rootes, take a pottle of Muskadine, and white Bastard, and put your roots therein, and put thereto two pound of fine white Suger, two or three whole Maces. boyle all these to a syrope, with your roote, and then put it into a pot, and when you occupie it, let the Patient eate of the rootes and drinke a spoonefull of syrope, with your rootes, and then put it into a Pot, and when you occupie it, let the Patient eate of the rootes and drinke a spoonefull of syrope after it, Morning and Euening. Probatum est.

To prouoke *Menstruum Mulieris.*

TAke powder of Pester, Bittanie, Parrow-seed, in white Wine and drinke it.

An

Another.

TAke Mugwort, Celondine, Marigold, Veruen, Nippe, and nine crops three dayes before the change, and three dayes before the full of the Moone.

Another.

TAke Germander, and the rootes of red Madder, and ſeethe it in Ale, and giue it her to drinke or elſe take Radices, Et ſemem pionæ, red Sanders and Suger, and vſe it as afore-ſaid.

Another.

TAke Cotula Fetuda, the which is like Camomill, but it ſtinketh, and make a fomentation thereof.

Another.

TAke the Iuyce of Percurie, and Honie, and flower of Corkle, as much as will incorporate it, and make thereof little balles, and giue her one or two of them, and ſhe ſhall haue Menſtrum, alſo it ſhall after diſpoſe her to conceiue, for it hath ſeldome failed, and is well proued.

Another.

TAke the blacke ſæd of Pionie, and bruiſe them one by one to the number of nine, and picke the blacke huskes, and in a Morter breake them to powder, eate and drinke the ſaid poulder at times aboue ſaid in the ſecond Medicine. Pro eadem.

Another.

TAke the rootes of Gladion, and Arſmart, and ſeethe them in good white Wine, or Wineger, and when they be well ſodden, take them from the fire, & let the woman ſit ouer it, ſo that the aire may ſtrike vp, and none goe away, for this is proued.

An-

Another.

TAke Bittonie, Puliall, Riall, Centorie, ana a handfull, ſæthe them with Wine or water, till the two parts be waſted, and then cleanſe it thorow a cloth and drinke it.

Another.

TAke Balme, Margerom, Iſope, Marigolds, ana a handfull, and ſæthe them from a pottle to a quart vpon a ſoft fire, and ſo take it and drinke it euery morning faſting, and if it be bitter, put thereto Suger, and vſe it.

To ſtop *Menſtruum Mulieris.*

TAke the blackeſt holly-hocks that yée can get, and take the flowers thereof, and make them in powder, and drinke them, and waſh the place with the water of Louage.

Another.

TAke the water of Oake leaues diſtilled, halfe a pinte of Roſe-water, ana, and Sirrupe of Quinces fiue ounces, and let her drinke thereof firſt and laſt.

Another.

TAke Horſe-dung, and ſæthe it in good Wineger, and put it into little bagges of linnen cloth, and lay the one vpon the Reines of the backe, and the other betweene the Nauill, and the priuie place, as warme as the way ſuffer it, and let her drinke euery Morning and Euening Synamon till ſhée be whole.

Another.

TAke the rootes of Gladium, and ſeeth them well in Wine or water, and receiue the fume thereof: It neuer failed.

To

To ſtop white Menſtruum and red.

TAke the Iuyce of Planten, and of Burſa Paſtoris, and two whites of Egges well beaten among the Iuyce, and put thereto Bolearmeniac one ounce, and of Terra ſigillata, demi ounce, and a poſſion of Beane flower, and make it thicke vpon the fire, and draw thereof a Plaiſter vpon thin cloth, and lay it to her Backe and Nauill.

Another for the White.

TAke the inner rinde of the Plo-tree, Sumatch, Baleſtianes, the rinde of the Pomegranate, Planten, Knotgraſſe, the inner rinde of the red Beet, and a little French-Bolearmoniac, and boyle all theſe in red Wine, till halfe be conſumed, and let her drinke it faſting, Et reſtringet fluxum Menſtruum.

Another for the ſame.

TAke the foote and legge of a Hare, and bake it to powder haire and all, and drinke it, and it reſtraineth the ſame.

Of Fearne.

THe roote is good to be drunke, and layd too Plaiſter-wiſe, for Wounds that are made with Knives, and in like manner, the roots of the Reede drunke, and layd Plaiſter-wiſe to the Toe, where Fearne ſticketh, the powder is good to be ſtrowed vpon moyſt Sores, which are hard to be couered with skin, and ill to be healed: the Iuyce preſſed out of the Fearne roots, layd too with Roſe-water, or other cold water, is good for all manner of burning or ſcalding, perfectly and ſure.

To take away heate and inflamation of a Member.

TAke the waters of Planten and Purſlaine, of each two ounces, and the water of a little hearbe called Veruicularis, two ounces, Litarge and Ceruſe, in fine powder, of each foure drams, Camphere three graines: mixe all together.

A Locion for inflamation of Balam.

THe waters of Planten and Roses, of each two ounces, Tuthers prepriat a dram, Verdigreace sixe drams, Allome halfe a dram, Camphere two drams, Honey of Roses two ounces, burnt Lead sixe drams weight: and it is done.

A Locion for a sore Mouth.

TAke running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaues one ounce, Galingale one dram: Let all these be decocted to the forme of a Syrope.

A Preparatiue.

TAke syrope of Violets, Endiffe, and of Femitorie, of each two ounces, and of common Decoction foure ounces.

To make Vergent milke.

TAke Litarge of Leade one pound, with Vineger a pinte, laide in fuse three dayes, and then drawne with woollen shreds, and so keepe it in a Viall by it selfe close: then take foure ounces of Conduit-water, and one ounce of Allome, and one dram of Camphere: and melt all ouer the fire, and keepe the water by it selfe in another Viall, and when you will vse it put both these waters together, of each like quantitie, and it will be like milke.

Another of M. Doctor *Yaxleys*.

TAke Litarge of Siluer halfe a pound, with Vineger a quart: Boyle these together till halfe be wasted, and then draw the Licour from the Litarge with woollen shreds: and so

keepe

keepe it to your vſe in a viall cloſe; take alſo of Camphere three Drams, Muske foure graines: againſt all theſe things put one ounce and a halfe of Oyle of Tartarie, and put all in a pinte of Roſe-water, and boyle it till the third part be conſumed: and then draw the reſt with woollen ſhreddes, and keepe it to your vſe, in a viall cloſe, and when you will vſe it, take a very little bottle-Glaſſe, and fill it halfe full of the firſt Water, and fill it vp with the ſecond Water, and it will congulate together, ſtraightwayes marueilouſly as white as Milke, and alſo it taketh away the ſpottes and Freckles in the Face, if it be often applyed thereto.

A Plaiſter for the Collicke and ſtone.

TAke Peritorie, Camomill, ground Ivy-leaues, Cummin: ſtampe them, and boyle them in white Wine, and make a plaiſter thereof, and put it about the Reines as hote as may be ſuffered, and ſee that it lie cloſe round about behinde and before.

A Plaiſter for the Headache, and for hote Agues.

TAke red Pyntes, Leauened Bread of Wheate, and white Vineger: Make thereof a Plaiſter, and lay it to your Forehead, for it helpeth diſeaſes in the Head, and alſo for hot Agues.

A comfortable Powder for the Heart.

TAke Synamon, Ginger, of each three ounces, graines of Paradice, long Pepper, of each two drams: Saffron one dram, Suger foure ounces: and ſo make your Powder.

Another remedie that breaketh the ſtone, which being vſed a certaine time; will cauſe the ſtone broken, neuer after to harden in the bladder.

TAke a pound of Gromwell, a pound of Sarefrage ſeede: and a pound of Coliander, with a quarter of a pound of Hozas,

white and red, and grinde all these in a Morter very small, and so kepe it, vsing to eate thereof in your Pottage, euery day a spoonefull.

Another proued medicine for the Stone.

TAke Time, Damsons, Beane Cods, Pellitorie of the wall, Sarefrage, like quantities, and kepe them one night in white Wine, then distill them, and vse to drinke thereof.

Another remedie for the Stone, and to cause the voydance of Vrine.

TAke Pellitorie of the Wall, Sothernwood, and seth them in Water or white Wyne, with a quantitie of sheepes sewet: till it be tender, then put the hearbes and tallow in a linnen bag, and lay it warme to the bottome of the belly, vsing this, you shall finde remedy.

A proued medicine to auoyd the Vrine that hath bin long stopped, also for the stone.

TAke Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very cleane, and lay it in white Wine, a night in kepe, then straine the Wine, and giue the Patient to drinke, and he shall voyd water.

A very good water for the stone, proued.

THe water of Strawberries, with the leaues distilled, and so vsed by draughts, as other drinke.

To breake the stone:

DRie the stones of a Cock a yeare old, and beate them into fine powder, & giue the diseased thereof to drink in white Wyne, but if he haue the Charward, then giue it to drinke with good water.

The

The Lady Gath her medicine against the Plague.

TAke Abaunce, Turmintell, Sage, Spermint, and Violet leaues, of each one handfull, & stamp them in a Morter very small, when you haue so done, straine them through a strayner with red wine, claret or white, whether you can most easily get, and luke-warme, giue of this water to the diseased to drinke.

Against the new Ague, by D. Langton.

TAke Sorrell, Sowthistill, Endiue, Dandelion, Succorie, croppes of Fennell with Mallowes, with Violet leaues of each one handfull, and seeth them all in a gallon of stale ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posset, and let the Patient drink thereof as oft as he is a thirst, putting into every draught as much Treacle as the bignesse of a Beane, and ye shall be healed.

To kill the Palsie.

DRinke the roote of Valerian in powder, and it will destroy the Palsey, so that ye eate no hogs flesh.

A remedie for the Dropsie.

SCrape an Elder roote very cleane, and breake it in many pieces, or shred it into white wine, and let it keepe therein, then drinke the wine, and it will heale your disease.

Against the stopping of the Pipes.

TAke Hisope, Pintes, Rosemary, Daisies, and Consond, of each like quantity, and seeth them with Ale in a Licorse, and vse it morning and euening.

Against Hoarsenesse.

TAke a good quantity of Wormeine, and seeth it with Licorice in faire water, then straine the water, and vse no other drinke with your meate vntill you finde remedy.

To cause good tasting of meate.

Drinke wine sodden with Sentorie, and Plantins, Euening and Morning, and it shall helpe you.

For the yellow Iaundise.

Take the reddest Dock rootes that ye canget, and being washed cleane, put them into a vessell of good ale, and when it is state, let the diseased drinke no other drinke to his meate but ale, and it shall helpe.

Doctor Argentines medicine for the Stone.

Take the red barke of an Iuie tree dried, and beaten into fine powder, and after searse it through a fine Searse: also take a like quantity of black Ieat, beaten and searsed in like manner, and being mingled together, drinke thereof with Wine or ale, blood warme, fiue or sixe times.

For wormes in the Bellie.

Against the Wormes in the Bellie, take Onyons and pill them, cut or slice them small, powre Spring-water ouer them: Let it stand all Night, and in the morning drinke that water, and it driueth away all wormes: powre the same water vpon the Earth where the wormes are, and within halfe an houre, they will all crepe out of the Earth.

Another for the same.

Likewise if one eate Garlicke fasting, it killeth and driueth out wormes out of the body. Or else drinke distilled water of Knot-grasse, or Shanie-grasse. The same killeth wormes also: how beit it worketh more in young then in old folks.

An approued remedie for a Woman that hath her Throwes before her time.

Seeth a good handfull of whole Cheruill in a quart of Claret wyne, and when the Hearbes be well sodden, wring them into

into the Wine, and clenſe it, and make thereof an Hypocras with Sugar, Cynamon, and Ginger, of Smouane, and giue her therof warme at times needfull. And it ſhall expulſe the paine. Approued.

A Drying Powder for old Sores.

TAke the round Aſtrologia, Frankenſence, and Allome: of each two drams in fine Powder.

A Powder for the Strangury.

TAke Iuie Berries dried ouer the Fire betwéen two ſtones, and Aliſander ſéedes, of each a like quantitie: and make a Powder thereof to be vſed in a draught of good Ale.

For Gomora Paſſie.

R. Callia extracted halfe an ounce, Venice Turpentine, three drams, waſhed, in Roſe-water oftentimes, the powder of Rubarbe one Dram and a halfe, and with ſufficient of Sugar, make it in round Balles.

For a ſore Legge that is ſwolne with the Axis or Ague.

TAke Boare leaues and binde them vpon your Legges, and it will make them water.

For the Collicke and Stone.

TAke vnſet Lékes, vnſet Time, and Parcely, and make pottage of it with Mutton: it is alſo good for the Mother.

For a Megrim in the Head.

TAke a cloath and warme it very hot, and chafe the nape of your necke, and your temples, a mornings.

For

For the Ague or Axis.

TAke a quart of Red-wine, and a quart of Milke, and still them, and giue it to the patient to drinke, when the Axis come vpon him, but the milke must bee taken as it commeth from the Cowe.

For the Tooth-ache.

TAke nine Pepper-cornes, and fiue cornes of Bay-salt, and some English honey, and breake your Pepper-cornes, and beate them all in an Oyster shell, then make little balls of lint, and dippe them in the Honey, and lay it vnto your tuth, or rub your teeth with Allome beaten.

For a sore Breſt.

TAke a Red-rose cake, and white Wine in a dish, and set it on a Chasindish of coales, and turne the cake vp and downe in the dish, and lay it to the breſt as hot as may bee suffered, and vse this three or foure times, till it be whole.

For a sore eye that burneth and is watrie.

TAke Hemlockes and still them, and take the water and lay it to your eyes, and take a little lint, and dippe it in the water, and so lay it vnto your eyes as you lye vpright in your bed.

For to stoppe the Bloody-Flixe

TAke a pinte of Milke, and a pinte of Water, and let them boyle together ouer the Fire, vntill it come all to a pinte: and let the Patient drinke it Morning and Euening.

For

For the Strangulion.

TAke Reddish leaues, and ſeethe them in Ale, and giue it to the Patient to drinke, and it will cauſe him to make water.

For a Fellon.

TAke Rew, and Soape, Salt, Soote, and Boares-greace: and ſtampe them together, and lay it to the Fellon.

For the Stone.

BEate the ſtones of Medlers into powder, and drinke it with ſtild Pilke, or with white Wine.

A Medicine well proued for the Megrim.

TAke the iuyce of Night-shade, and as much Vineger, with crummes of leauened Bread, and the white of two Egges, a quantity of Bolearmoniac, a quantity of Sage, and Dragons tayle: All theſe are to be made Plaiſter-wiſe vpon Flaxe, and lay it vpon your griefe; alſo Village to be ſtilled is very good.

A Medicine for the Ague.

TAke a quart of good Ale, and a quantity of Bay-leaues, and ſeethe them from a quart into a pinte, and giue the Patient to drinke halfe an houre before the Fit come vpon him.

For to heale a ſore Eye, that is hurt with a ſmall Pocke.

TAke the Marrow of the pinions of a Goſe-wing colde, a quantity of Honey, new taken out of the Combe, in the hiue, and mingle it together, and lay it on the patients Eye-lidde, and it will heale it.

For a ſore Eye with a Pinne and a Web.

TAke white Allome, and Running-water, and boyle it together in an Egge-ſhell, till it be halfe conſumed.

For a sore Eye that Itcheth and pricketh.

TAke Running water a quart, and put in white Copperas, a Rosemary sprigge, and a spoonefull of Honie, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after from Rubbing or touching.

For a Ciatica or Ache in the bones.

TAke Newe, and of red Nettles, of each a handfull, Commin, blacke Sope, and Frankensence, of each a quantitie, boyle all these together, and make a Plaister thereof, and lay it to the grieve.

Another for the same.

TAke a lapfull of Nettles, an other of Neppe, seeth them in Chamberlie, and put therein a handfull of Bay-salt, and a quantity of black Sope, and let them boyle well together, and lay it to the grieve.

For the Stone.

TAke Turpentine of Jeane, make it in little balls, and rowle it in fine Suger, and swallow it downe whole.

For the Collicke.

TAke a thinne Ashen cuppe, and lay therein a laine of Rew in the bottome, and powre a few hote embers upon that, and so laine upon laine, untill the Cuppe be full, and then clappe another thinne Cuppe upon it, and lay it unto the Collicke, and it will immediately take away the grieve.

For Sore Eyes.

TAke Fennell rootes, white Dille rootes and leaues, and lay it in white Wine, and wash your eyes with it.

To

To ſtoppe a great Laske.

TAke a pottle of faire water, and put therein a Cony cleade, well waſhed, and quartered, & let it be well ſkimmed when it doth ſæthe: then take a good handfull of Almonds vnblanched, and the ſtones of great Raiſins, and beate them in a Morter with ſome of the broth in the Pot, and vnſtrained put them in: then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaues, a handfull of Planten with the rootes thereof, the Pot being cleane ſkimmed: put the aforeſaid ingredience therein, and let all boyle till it come to a quart; then ſtraine the broth, and let the Patient drinke thereof Morning and Euening, or at other conuenient times in the day.

Anaſliter, if the aforeſaid Broth be warmed with a gad of Steele, when it is cold, it is ſo much the better.

To cauſe one to make Water.

TAke Parcsley and ſæthe it in white Wine, and drinke it Morning and Euening.

For the Winde Collicke.

TAke Commin-ſæde, or fine Cod-ſæde, and beat them to Powder, and put it into Ale, Bære, or white Wine, and drinke it, and it will make one Laxatiue.

For to make Water for the ſame.

TAke Broomeſæd, and beate it to powder, and drinke it with Muskadine, or any other Wine.

For to binde one from the Laske.

TAke a penny-worth of Roch Allome, and ſæthe it in a pinte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

TAke Oyle of Broome, and annoynt the Gums at the roote of the tooth where the paine is: It muſt be vſed after this

manner: Take a piece of old Brome sticke, the older the better, and light it, and hold it downeward, and it will drop that which is yellow, and annoynt your Gummes with it, or put it in the hollow Tooth.

For a broken Head.

TAke vnwrought Wax, and a little Sugar, and running Water, and boyle it in a Saucer, and make a Plaister, and be whole.

For Chilblaines in the Feet or Hands.

TAke Sheepes suet, and vnwrought Wax, and Rozen: and boyle it in a Saucer, and make a Salue, and it will heale them.

For a Stitch.

TAke Groundsill, and dry it, and put Sweet Butter into it, and put it where the paine is, as hote as may be suffered: Or take Dates (the blackest that you can get) and fry them with red Vineger, and lay it as hote as may be suffered where the paine is.

For an Ache or a Bruise.

TAke oyle of Peter, it must be vsed after this manner: Take a Cole, and when that you are Rising or going to Bed, sit with your Backe towards the fire, you must haue a great fire, and where the paine is, you must rub it with some of the Oyle all downewards, and they that doe dresse you, must dry their hands well against the fire and chafe it.

For to skin a sore Finger, or broken.
Skinne.

TAke Neruall Oyle, or Rose Oyle, or Camomill Oyle, or Pompilion, and annoynt your Finger or thinne with it, and it will be whole.

For

For a cold Ague.

TAke a ſpoonfull of Wineger, a ſpoonefull of Aqua-vite, and a little Treacle with long Pepper, and warme this blood-warme, and ſo let the ſicke perſon drinke it, when the cold commeth, and let him walke if he be able, if not, lay downe and made to ſweate.

For a vehement Cough in young Children.

TAke the juyce of Parcely, Powder of Cummin, Womens milke, and mire them together; then giue the Child to drinke thereof, and afterward make this Oyntment following: Take the ſeed of Hempe or Flaxe and Wennycrike, and ſæthe them in common water, then preſſe out with your hands the ſubſtance of the Hearbs, which you ſhall mingle with Butter, and ſo annoynt the Childes breſt with it, as hote as may be.

A ſingular Oyntment which healeth all Burning with Fire, not leauing Circratis or Scarre where it hath beene.

TAke the white of two Egges, two ounces of Lucis Alexandrina, two ounces of Quicke Lime waſhed in nine waters, one ounce of new Ware, with as much oyle Roſet as ſhall ſuffice: and make thereof an Oyntment.

A perfect Remedy againſt the Collicke, and to make a man piſſe, that hath beene three or foure dayes without making water, and that in the ſpace of halfe an houre, and it will breake the Stone within tenne or twelue dayes.

TAke fine powder of Virgo Aurea, and put a ſpoonefull of it in a new layd Egge ſoft roaſted, and giue the Patient to drinke thereof in the Morning at his Breakefaſt, and let him not eate at the leaſt three houres after, and then ſhall he make water in halfe an houre: If he die this continually, the ſpace of ten or twelue dayes, as is aforeſayd, he ſhall paſſe out the Stone without paine or griefe.

To make white Teeth.

TAke Lemmons and make stild water of them, and wash your teeth with it, for it is a soueraigne thing: Or if you will not make the water, take the Licour of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the Stilling it lose not his force.

To make a cleere voyce.

TAke Elder berries, and dry them in the Sunne, but take heed they take no moysture: then make powder of them, and drinke it euery Morning fasting with white Wine.

To make a Perfume suddenly in a Chamber where a sicke man lyeth.

TAke a little Earthen pot, and put into it a Nutmeg, two scruples of the sticke of Cloues, and two of the sticke of Cinamon, and foure of storax Calamitie, Rose-water, or water of Spike, or some other sweet water, and seethe it: then put it into a pot-shard, with a few hote Ashes, and coales vnder it, and set it in the Chamber, and the smoake thereof shall giue a sweet, amiable, and hearty sauour.

A very soueraigne Salue for all Sores.

TAke Waxe foure pound, May-butter one pound, Pitch one pound, Rozen a pound, Snailes in the shell a quart, Pimpernell, Chickweede, Smalledge, Ragworth, Alehouthe, Marigolds, Red-rose Campians, Valerian, Tutson, Selfe-heale, red Archangell, Sage, and Planten: of each of all these two handfuls; this Salue is to be made in May, when these hearbs are best to be gotten: First stampe the Hearbs & the Snailes in a stone morter, then set them ouer the fire, and seethe them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rozin, the Pitch, and the Waxe, and boyle them: and then put it into an Earthen pan,

and

and when it is cold, take the cruſt that ſtandeth vpon it, and put it vp, and vſe it when there is neede, and the thinneſt Water beneath you may caſt away.

A Medicine for a ſwelling in the Cheeke.

TAke a handfull of wilde Mallowes, and ſæthe them in running water till they be very tender, then take it out of the water, and ſwing it in a cloth vntill it bee drie, then ſhred it vpon a Trencher with a knife, and take a handfull of Camomill flowers, and bruiſe them in a morter, then mixe the flowers and the Mallowes together, and put ſome oyle of Roſes to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforeſaid, and lay it to the griefe as warm as yee can ſuffer it, and ſo change the bagge as you ſhall haue cauſe, and alwaies kæpe it warme, and by the grace of God it will helpe you.

Another for the ſame.

TAke a pinte of white Wine, and halfe a handfull of Camomill flowers, and ſæthe them in the white Wine, and waſh your chæke, both within and without with the ſame, as hot as you can ſuffer it, which is very good alſo.

A Medicine for the Mother.

TAke a pinte of Palmſte, a little curſe of Commin ſæd and Coliander ſæd, and a Nutmegge, beate theſe together, and then ſæth them to halfe a pinte, with a little white Suger-candie, you muſt take a ſpoonefull at a time.

A Medicine for a Stitch or Bruiſe.

TAke three quarts of ſmall Ale, and one penny-worth of Figs, and one penny-worth of great Reiſons, and cut the ſtones out of them, and one penny-worth of Licorice, of Iſope, of Violet leaues, and of Lettice, of each one handfull, and ſæth them

them from three quarts to three pints, and straine it, and so let the person drinke it, and after make this Plaister following Take a quantity of horse-dung, and a quantity of Tar, frie it, and put a little Butter and Vineger into it, and make a Plaister, and lay it to the side.

A remedie for Wartes.

FIrst, with a paire of sizers cut off the heads of the Wartes, and then rubbe them with Garlick and Bay-salt stamped both together, doe this sixe or seuen times, and lay ouer them a little plate of leade, or rub them with Alloms water, and Bay-salt, nine times, this infirmity doth come of grosse and euill humours.

A remedy for a wilde or running Scabbe.

TAke Mercurie mortified with salking spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or elle take Mercurie mortified three ounces, of the powder of Brimstone two ounces, of the powder of Enula Campana two ounces, confict these together with Barrowes grease, and annoynt the body oft.

A remedy for a Fellon.

THis infirmity doth come of a venemous matter, and other while it commeth of an interiall cause, or of an exteriall, the interiall cause commeth of some euill humour, the exteriall cause doth come of some venemous stinging of a Worme, if it doe come of an euill humour eate Treakle, and make a plaister of Treakle and lay it vpon the place: or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a Plaister thereof and lay it to the same.

ARe-

A remedy for Wormes in the belly.

TAke the juyce of Lauender-Cotten, and put to it the powder of Worme-seed, and drinke it three times euery Morning fasting, and drinke not one houre or two after, the vsage of eating Garlicke killeth all Wormes in the body.

A remedy for sore Eyes.

TAke the white of two Egges, and make a Plaister with it, put to it a little Hony, and after that, put to it flaxe or towe, and to bedward lay it ouer thine Eyes, and let it lye all night, and in the Morning wash thy eyes with cold water, and a fine cloute, doe this three nights one after another.

A remedy for Scalding with water.

TAke the juyce of House-leeke, and dip a linnen cloath in it, and lay it vpon the place: Also boyle Armoniac, and Camphere is good when it is dissolued in the Oyle of Roses, and lay vpon the place, the water of Purslaine, and Mirtils, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedy for Burning with fire.

TAke the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the juyce of Houseleeke one ounce, of Night-shade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anuile of a Smith, two ounces, compound all these together and wash the place oft: and then take Popilion, and adde to it a little of the oyle of Roses, as much of Planten juyce, and incorporate all together and make Plaisters, or else take the oyntment of Ceruse, and oyntment

ment of Heracine, named in Latine, Vnguentum scricinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

AND if it come of any colde cause, chewe often in thy mouth the roote of Horehound, and if it come by Wormes, make candle of Ware with Henbane seedes, and light it, and let the perfume of the Candle, enter into the Tooth, and gape ouer a dish of cold water and then may you take Wormes out of the water & kill them on your naile, the Wormes is little greater then a worme in a mans hand, and beware of pulling out any tooth for pull out one and pull out moe, to mundifie the Teethe, wash them euery morning with cold water and rothe Allome.

A Remedy for the fluxe.

TAke of Suger rollet made of drie Roses, of Trillindall of each one ounce and a halfe, mixe these together, and eate it with meat, or drinke it with drinkes, but the best remedie that I could finde, is to take three handfuls of Saint Iohns Wort, as much Planten, and as much Trellis, and seeth these in a gallon of raine water or red Wine to a pottle, and straine it, and put to it two ounces of Sinamon beaten, and drinke thereof often.

A Remedie for Cappes.

TAke the oyle of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedie for the Shingles.

TAke of Rose-water, and of Plantен water, of either of them halfe a pinte, of white Wine asmuch, put these together and wash the place oft: or else take of red Wormes that come out of the Earth, and bray them in a morter, and put to them a

little Vineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Pirtils, of Sumake, of either of them one ounce and a halfe, seethe all these in white Wine and make a plaister, and lay it to the place, or else make the oyntment of Cerusse: I haue taken House-leeke, and haue stampt it with a little Camphere, and put to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good for this impediment mixt together with the white of Egges, and the juyce of Planten.

A remedy for a Tetter.

TRose de Arsmeg, is good, and if it come of blood, exhaust two or three ounces of blood, or more if need shall require, and that age, time and strength will permit it, & if it be Lupte, cut off the heads of them, and rub them with Salt and Garlicke stampt together, and lay ouer them a plate of Lead.

Another remedy for a Tetter.

TAke Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans vrine wash, and annoynt the skin, or else take the water of Butres, or seethe Butres in water, and wash the body.

A remedy for the Kibes.

FOr the Kibes beware the Snow doe not come to the heeles, and beware of Cold, and neither pricke nor picke the Kibes, but keepe them warme with Woollen clothes, and to bedward wash them with Vrine or Neates foote oyle.

A remedy for Hoarseneſſe.

TAke the water of Scabious, Fennell, Licorice, Buglosse, of each of them a pinte, of Sugar-Candy a pound, and seethe these together: and Morning and Euening drinke nine spoonfuls at a time.

A Remedie for the Mother.

TAke of Wittonie leaues halfe an ounce, stampe it small, and drinke it with white Wine, & smell to Galbanum and Sarapine, and make perfume of Iuniper or old Leather, and sit ouer it: Or else take of Piony seeds three drams, drinke it with Mellicrate. If the Mother doe fall out, first wash the place twice or thrice with white Wine: Or else take of Iuniper cut in pieces three ounces, of Myrtles three ounces; Seethe these in Running water, and wash the place two or three times: then take of Galbanum three drams, drinke it with red wine: Euery thing that will helpe the falling out of the Fundament, will helpe this impediment also.

A Remedie for the Itche.

TAke of salt-water a gallon, and seethe it with three handfuls of Wheaten bread crums that is leauened, and wash the body with the water twice or thrice: Or else wash the Body in the Sea two or three times: Or else take the bran made of Cocle seeds three handfuls, of the powder of Brimstone two ounces: Seeth these in a pottle of white wine Vineger, and wash the body therewith three or foure times.

A Remedy for the Fluxe.

TAke a Spunge, and seethe it in a pinte of Muskadine, and wring it out, and let the patient sit ouer it, as hot as they can suffer it, and couer them warme.

A Remedie for falling out of the Fundament.

FIrst beware of taking cold in that place, and beware of Costiuenesse, and keepe the Arse and Buttocks warme, and sit not on the cold Earth, nor vppon stone or stones, nor vpon any hard

hard thing, but take somewhat vnder thy Buttocks: not onely for falling out of the Longation or Arsegut, but for all other infirmities that may be in the Longation ingendred.

A Remedy for the same.

TAke of Myrtles three ounces, of Iuniper cut in small pieces foure ounces: sæthe them in water, and wash the place, and after that, make a perfume of Iuniper, and sit ouer it: Or else make a Perfume of Vengawin, Myrrhe or Frankensence: or else take the inward rinde or barke of an Oke, sæthe it in water, with Galles, and wash the place, & drinke of Galbanum with stale Ale, and lay the substance of it to the Nauill: It is good for falling of the Mother: Also for these Impediments in a mans Fundament or Arse, it is good to annoynt the place with oyle of Linesæds.

A Remedie for the Ache.

TAke of Balme, Camomill, Horehound, Pennyriall, Garden Bettonie, Mother of Time, Marygold leaues, and Honselækes: of each one handfull; Stampe them all together in a Morter, and straine them through a faire Cloth, and boyle them with a pinte of Sallet oyle mederately vpon the Embers, and when you doe annoynt the Patient, put to the salue a little Ore-Gall, and a little Aqua-vite.

A Remedie for the Itch.

TAke a quantity of Brimstone, and a quantitie of allome, and burne them in a fire-shouell ouer the fire, and beate them very small and boyle them with Boares-grease, and so annoynt the Itch.

A pretious powder for a Web in the Eye.

TAke two drams of thutie Nepotate, and of Madiangon two drams, of Sugar one dram; and bray them well toge-

gether, till they be very small, and cast a little of that Powder into the eye at once, and be whole.

Another for the same.

TAke ground Ivy beaten, for it destroyeth the Webbe in the Eye well and soberly, if it be put in once a day.

A precious Medicine for sore Eyes.

TAke Violets Myrrhe, and Saffron, and make of them a plaister, and lay it to the sore Eyes: if they be great or swolne, it will ease the Ache and swelling.

A Medicine for the Head-ache.

TAke a spoonefull of the juyce of Bettonie, mingled with as much Wine, and as much Honey: and put nine Pepper cornes in it, and drinke it foure dayes, and it will drive it away for ever.

A profitable Medicine for Deafenesse of the Eares.

TAke Bettonie and Horehound, and stampe them both in a Morter, and wring out the juyce, and let the Patient lie on his side, and powre it into his Eare: for this is a proved Medicine.

A Medicine to staunch bleeding at the Nose.

TAke Bittonie and Salt mingled together, and put it in the Nose, and it will staunch the blood.

A Medicine for the Tooth-ache, or for Wormes in the Teeth.

TAke Pepper and stampe it, and temper it with good Wine, and supp thereof warme, and hold it in the mouth till it bee colde, and then spit it out, use this often.

A Me-

A Medicine for ſtinking Teeth or a ſtinking Breath.

TAke two handfuls of Cummin, ſtampe it ſmall, and ſeeth it in Wine, and drinke of it fiftæne dayes together.

A Medicine to make Teeth white.

TAke Honey, Salt, and Rie-meale: mingle them together, and froth the Teeth therewith.

A Medicine for the Cough.

TAke ſage Rew, and Pepper, and ſeethe them with Honey, and eate thereof a ſpoonefull firſt and laſt.

A Medecine for diſeaſes in the ſide.

TAke little Balls ſodden of Redworſtes, and burne them in a new Earthen pot: and then grinde them to powder: after that gather it together with Honey, and mingle them together, and plaſter it to the ſore.

A Medicine for the Morphew.

TAke water of Burrage, and water of Femitorie, mingled together by euen portions: and let the ſicke drinke it at morning and euening, and he ſhall be whole within fourtæne dayes.

Another for the Morphew.

TAke Muſtard ſeed and Salt, and ſtampe them together, and temper them with Vineger, and annoynt therewith.

For the heate in the Kidnies.

TAke Houſleeks and Planten, and doe not waſh them, but wipe them with a cloth, and beate them, and put to the iuyce thereof

of

thereof Red-roſe water, and Wine-vineger, and Womans milke, and take the Hearbes and put them into clothes, and tye the clothes with thred like a couple of Bals, and you muſt (when you doe vſe it) haue one to doe it for you in the morning when you are in your Bed: and the party muſt take the Bals and dip them in this liquor, and ſo bathe your kidnies; and as ſoone as neer the Bals is hote with doing of them, take the other, and ſo vſe it an houre euery morning.

A medicine for one that bleedeth often.

MAke a Poſſet, and take off the Curd, and take Liver-wort and beate it, and put the juyce thereof into the poſſet-drinke, and drinke it morning and euening warme.

Another to ſtaunch bleeding at the Noſe.

TAke Bol-armoniac, and the white of an Eggs, and Vineger, and beate them together, and make Plaiſters thereof, and lay them to your Temples.

Another to ſtaunch the bleeding of a Cut or Wound.

TAke Hogs-dung hote from the Hog, mingle it with Vineger, and lay it to the wound.

For to kill Wormes in the belly.

TAke Hares milke, and drinke it as hote as you can haue it from the Hare, in the Morning faſting.

For one that is bruiſed with a Fall.

TAke Stone-pitch and beate it, and drinke it with white Wine, Sacke, or Malmeſey; and if you haue none, then take ſome other licour: then melt Parmacitie, and annoynt the place where the Bruiſe is.

To

To make a Poultis for ſwelling.

TAke the crum of white Manchet, and ſéethe it in milke till it be thicke: then put in a piece of new Butter about the quantity of a walnut, or ſomewhat more.

A medicine for one that is broken.

TAke a quantitie of Comfrey, a quantity of Knéehome, a quantitie of Knottedgraſſe, a quantity of Riberuorum, and a quantity of Polipody: ſtampe them all together, and ſtraine them in Ale, and then giue the patient the ſame to drinke cold, and truſſe him vp with ſome bolſter, and let his dyet be be but competent, eſchewing all ſlippery meates, as Butter and ſuch like; prouided alwayes, that the patient kéepe his bed ſire or ſeuen dayes, lying vpon his Backe, and ſometimes hold his belly with his hand.

For the ſhrinking of the Sinewes.

TAke the marrowe of a Horſe-bone and the crops of Elders, & as much of Sage, and chop them together, and boyle them in the Marrow, and then ſtraine out the Hearbes, and put to the liquor one ſpoonefull of Honey, two ſpoonefuls of Aqua-Compoſita, and a quantity of Pepper, and boyle it againe, and kéepe it for your vſe.

A Salue to take dead fleſh out of a Sore.

TAke a ſpoonefull of Wineger, and a ſpoonefull of Honey, and a quantitie of Vervigreace, and as much Allome, and boyle all theſe together, and kéepe it for your vſe.

For the staeing of the fluxe.

TAke a new layd Egge, and take off a little of the top of it, and powre out a little of the white, and fill vp the Egge with Aqua-composita, and stirre it together, and rost it, and sup vp the Egge in the morning fasting: till you be well vse this.

For the Piles.

TAke Martlemasse beefe, and dry it, and beate it to powder, and then put it into a chasingdish of coales, and set it in a chaire, and sit ouer it.

For the falling of the Ualow, or other paine in the Throate.

TAke a handfull of red Sage, a spoonefull of Dill-seed, a piece of leauen: boyle these in a little new milke till it be thicke: then lay it on foure fine clothes, and lay one cloth to the nape of the Necke, and another to the throate, and to each temple one, and binde the clothes, and doe this as often as need shall require: for it hath bin proued.

A medicine for a sore Throate.

TAke a pinte of Milke, halfe a handfull of Collumbine-leaues, halfe a handfull of Gasell, and halfe a score leaues of Sinkefoyle, and two Iewes eares; (and boyle them) and so the partie must vse it euening and morning, and gargale it in his throate.

For weakenesse in the Backe.

TAke Clary and Dates, and the pith of an Oxe, and put them together, and then put to them Creame, and Egges, and grated

grated bread, and fry them together, and strew suger on it, and eate it in the morning fasting, and you must put some white Saunders in it also, when you temper it together.

For all manner of euill in the Head.

TAke Rew and stampe it with strong Ayrill; mingle it and wash thy head therewith.

For the Carbunckle or impostume in the Head.

TAke Wormewood, Dyctamum, Mayron, by euen portions, and seeth them in sweet Wine, and after that wring out the iuyce, and lay it to the Eares of the sicke, with two spunges, as hot as he may suffer it; vse this two or three times, and he shall be whole.

To take away Pockholes or any spot in the face.

TAke white Rose water and wet a fine cloth therein, and set it all night to freeze, and then lay it vpon your face till it be dry: also take three Puppies, the reddest you can get, and quarter them, taking out the Garbage: then fill them in a quart of new milke of a red Cow, and with the water thereof wash your face.

For the Sciatica.

TAke the gall of a Bull, a quart of Wort: boyle it to a pinte; then put in a pinte of Wineger, Frankinsence, one ounce in powder, of Honey halfe a pound, of Commine halfe a pound in powder; boyle it thicke: spread it on leather; lay it too very hot two or three dayes: and lay a linnen cloth betweene the skinne and the plaister, this plaister will serue many times, proued.

To reſtore a man to nature, that is in a Conſumption.

TAke the eldeſt Cocke you can get: ſcald him, draw him, and cut him all in pieces, and put it in a glaſſe pot: ſtop him as faſt as you can, and put among theſe pieces Cloues, Mace, ſmall Raiſins, and Salt: then put this Glaſſe into a great pot, and let all theſe ſeethe together till they be a gelly: then ſtraine it into a cleane veſſell, and giue it to the Sicke, firſt and laſt, bloud-warme.

To reſtore the Braine.

TAke powder of Bittonie, and vſe it in your Pottage: it will reſtore the braine, and deſtroy the ſtone.

Another for the ſame.

TAke an Egge and roaſt him hard, peele him, and cleane him in two, and as hot as you are able to ſuffer it lay it to your Temples.

A good medicine to clarifie the Head and purge the euill Humors cleane away.

TAke vnſet Hyſop, vnſet Time, and pound them, and wring them into your drinke, and drinke thereof euery day. Probatum eſt.

For a Pellon.

TAke Hearbgrace, ruſty Bacon, ſowre leauen, and Snailes with ſhels on their backes, taking them out of their ſhelles, and beate all theſe together, and lay it to the griefe.

A Me-

A Medicine to ſtop the Fluxe.

TAke halfe a pound of Almonds and blanch them, and ſtampe them in a Morter ſmall, and then take twelue yolkes of new layd Egges roſted hard, and put them in a morter and bray all together, and then take a pinte of ſtrong red Wineger, for it is beſt, and put it into the ſame, and mingle them well together, and then put all into a faire pot of Earth, and ſtampe it well, and take thereof fiue or ſixe ſpoonefuls at once, warmed in a pewter diſh, and drink it three or foure times a day, if it be needfull.

A Medicine for an Impoſtume in the Body.

TAke Centorie, Roſemary, Wormewood, and Horehound, and make them in a ſyrrup with white Wine, and let the ſicke drinke thereof, and it ſhall cauſe the Impoſtume to goe downe, and when it is broken, let him drinke of the ſaid ſyrrup warme.

A Medicine for the yellow Iaundies.

TAke white Spaniſh Sope, and a little ſtale Ale in a Cup, and rub the Sope againſt the cups bottome till the Ale be white, then ſhaue in a halfepeny weight of Iuorie, and let the ſicke drinke it at Morning, and laſt at Euening, till they be whole.

A Medicine for all manner of Aches.

TAke Sage, Rew, Wormwood, Rozell leaues, Horehound, red Nettles, and ſtampe them all together, and mingle them with May-butter, and let it ſtand ſo ten dayes, oft fry them, and ſtraine them cleane, and then melt therewith Incenſe, and this ſerueth for all manner of Aches.

A Medicine for the Wind-collicke.

TAke halfe a ſpoonefull of dry Orenge Pilles beaten to powder, and halfe a ſpoonefull of Anniſeeds beaten to powder, and put them into Ale or Beare, and drinke it when the paine doth take you, walke vpon it, and by Gods helpe it will driue it away.

For faintneſſe in the Stomacke, or the Morphew.

TAke a quantity of Amber beaten to powder, and a quantitie of Engliſh Saffron in powder likewiſe, and put it into white Wine, and drinke it ſeuen or eight times.

A Medicine for the Collicke and Stone:

TAke of Louage, Smalledge, Pellitorie, Femitorie, and Stone-wort, or Stone-crop, of each of all theſe one handfull, and two groats-worth of Stone-powder, or of the Ore-gall: boyle all theſe with a pottle of white Wine: and make three bagges, and put theſe Hearbes in the bagges, and lay them as hote as may be from the Huckle bone forwards, and ſo apply them hote ſtill with the broth of the Wine, and then you muſt drinke Poſſets of white Wine abundantly, made with Parcelley rootes and Mother of Time.

Another Medicine for the ſame.

TAke a blacke Flint ſtone, and let it be red hote, and let it breake, and put it into a pinte of white Wine, and then there will be on the top white foame: ſo let it ſtand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

For the paine at the Stomacke.

TAke a peny-pot of Palmeſey, and a little Butter, and heate it, annoint your ſtomacke with it: then take a Roſe-cake, and dip it in the Palmeſey, with the Butter, and lay it where the paine is.

For

For to ſtay one from Vomiting.

TAke a quarter of a pinte of Roſe-water, and three ſpoonefuls of white Wine, and put them both into a Poſnet with a few ſops of white bread, a piece of Suger, and a piece of Butter: and eate thereof firſt and laſt.

A Medicine for one that is in a Conſumption, or for any diſeaſe at the Heart, or any part of the Body.

TAke a quart of Sacke, and put into it a Nutmeg, a Race of white Ginger, a few Graines, and halfe a graine of Long Pepper, and beate them all to powder: three Wittony leaues, three tops of Roſemary, and a few Cloues bruiſed; Set all theſe to the fire, with a Date finely cut into it, and ſo burne it: and in the meane time get a new layd Egge, and beate it fine, with three ſpoonfuls of Roſewater, and when that the Wine is well burnt, then brew them together out of one Pot into another, with a little Sallet oyle, and a good peece of Suger.

A Medicine for the Stone and Strangulion.

TAke a quart of Milke, and a handfull of Bay-leaues, another of Time, another of red Sage, another of Parcely, and a quart of Malmſey, and a little Roſemary, and boile them all together, from a quart to a pinte: But yet let the Milke and the Hearbes be boyled all whole together, from a quart to a pinte: before the Malmeſey come in.

For the Stomacke that is bound.

TAke Sage, Neppe, vnſet Time, Violet leaues, Iſope, of each one handfull: and three pintes of Ale, and ſeethe the Hearbs and the Ale together, and skim it cleane, till it come to a quart; then take it off the fire, and ſtraine it together through a faire Linnen cloth: then take a pinte of Malmeſey, and ſeeth that that was ſtrained and the Wine together a little, and put thereto a quarterne of Suger, three penny-worth of Cloues and Mace, and then drinke it.

Ano-

Another for the same.

TAke of Harts-tongue, of Liuer-wort, of Penny-royall, of toppes of young Rosemary, and of Charuell, of these one handfull, halfe an ounce of Graines, two peny-worth of Mace, and a Nutmeg.

For the Wind-Collicke.

TAke two new layd Egges, and beate the white and the yolke together, with a quantity of Pepper bruised, and lay it vpon a piece of Flaxe, both at your backe, as also at your belly where the paine is, and this is a present remedy.

An excellent Medicine for the Wind-collicke.

TAke a quart of white Wine, two ounces of Parsely-seede, Time, Phillippendule, Charuell, Saxifrage, of each two handfuls, and boyle all these together from a quart to a pinte, and then drinke thereof, morning, noone, and euening.

An inward Medicine for the paine in the bottome of the belly.

TAke Scurvy-grasse, and Scabby-arse, wash them and picke them very cleane, and stampe them, and drinke it luke-warme with white Wine, or any other drinke that you like best, at morning and euening, first, and last, also you must annoynt your body with Oyle of Pallicke.

An outward Medicine for the same, being taken both together.

TAke Cardus Benedictus, called the Blessed Thistle, two handfuls cleane picked, shred and washt, and halfe a pound of vnwashen Butter, and vnsalted as it commeth out of the Chearne, a quantity of French Mallowes shred, two penny-worth

worth of Roſe water, and boyle all theſe together in a new Earthen pot, and let it be cloſe ſtopt, and then put it in a cleane linnen cloth, and lay it where your paine is, and let it be the thicker ſpread where the paine is moſt, then take a red cloth and put it thereto aloft of all as hote as euer you can ſuffer it, this muſt be taken at ſeuen, eight, or nine of the clock going to bed, and let it tary on till the ſame time that you goe to bed againe, then lay more of the ſame.

Good-man *Murfordes* Medicine for the paine in the ſtomack, concerning lacking of winde: *Dauis.*

TAke the Light, the Liuer, the Heart, the kidnies, or the Milt of a Fore, waſh them with water, and then lay them in a quantity of Roſewater, the ſpace of halfe a day or thereabouts, and turne them vp and downe, and drie the water out of them with a Linnen cloth, then put them in an Earthen panne, and put ſome white Sugar-Candie, Annyſeeds, and greene Licorice being beaten, and ſo ſtrained vpon it, and ſo let it be put into an Ouen and dryed, then beate it to powder, and mingle all theſe aforeſaid things with it, and drinke it with white Wine, or any other drinke luke-warme.

For the Coughe.

TAke Brimſtone beaten in powder halfe an ounce, and put it in a new laid Egge ſoft roſted, mingle it well together, then put to it Vengawin, the bigneſſe of a Peaſe, lightly ſtamped, and drinke it in the morning at your breake-faſt: make as much againe at night when you goe to bed, and you ſhall be whole at the ſecond or third time, if it haue holden you long, take it the oftner.

For the Coughe.

TAke two or three Garlick heads, well made cleane, ſtampe them well, then put to them Hogges ſuet, and ſtampe them

well anew, and at night when you goe to bed, warme well the soales of your feet, and annoynt them well with the said confection, and then warme them againe as hot as you may endure, rubbing them well a prettie space, and being a bed, let your feet be bound with a warme Linnen cloth, and rubbe also the small of your Legges with the said Oyntment: By this meanes you shall be healed in three Nights, be it neuer so great.

An Oyntment for the Collicke and Stone.

IN May when Brome-flowers bée neere the shooting forth, then take halfe a pound of them, and pick them cleane from the stalkes, and beate them in a Morter very small, and mingle them with May-butter, and so keepe it close eight dayes in a Vessell: and then sethe it and straine it, and annoynt the place greeued where it is, and so rest with thy Oyntment warmed.

Another for the same.

TAke two handfuls of Time, and powne it, and straine it together with a pinte of Malmsey, and a little of an Egge, and a little new Butter, two peny-weight of English Saffron: and let it be Milk-warme, and drinke the one halfe in the Morning, and the other in the Euening, and keepe you warme.

A Medicine for the Stone and Strangulion.

TAke red Bramble berries before they be blacke, and Iuie berries, and Acornes, and put them in a Pot, and drie them vntill they be ready to be beaten to powder: and take Elisander-séed, and Parcely-séed, and Gromell-seed, and Coliander-séed, Brome-séed, and the the séed of the Nut-tree, and the inner pith of Ash-keyes: take of all these a like portion, and beate them to powder, and mingle them together with Licour of double quantity, and so vse to drinke it Euening and Morning,

sodden

ſodden in Poſſet-Ale, made with white Wine: and put of the powder often in your Pottage when you eate them, and ſo vſe it continually till you finde eaſe.

Take not this water following, till the Stone breake away by Shiuers.

TAke Roſemary and wilde Time, and ſæthe them with running water and Sugar, from a quart to a pinte: and ſo drinke it till your water be cleere.

For the Stone.

TAke Saxifrage, and Roſemary, of each a like quantity, and ſæthe it in white Wine, till all the hearbes bee throughly ſodden: then ſtraine it, and drinke it cold Euening and Morning.

Another for the ſame.

TAke Gromell, Parcely, red Nettle, Violets, and put them into a Morter, and bray them: and take the Kernels of Cherry-ſtones, and bray it by it ſelfe, and ſæth all together in white Wine, and drinke it Morning and Euening.

A Salve for any Wound.

TAke Snailes with ſhels, and ſprinkle a little ſalt on them, and let them ſcowre themſelues in the ſalt all night, and in the Morning beat them ſmall to powder, and a handfull of Houſe-leeke, and beate it by it ſelfe, and put the Iuyce into the powder: and then take a ſpoonefull of fine Hony, and a little freſh Butter, and boyle them moderately vpon the Imbers, and annoynt with it, and make a Plaiſter of it; and if the fleſh warproud, you muſt waſh it with a little white Wine, or with Allome, freſh Butter, and Beere boyled together.

A Drinke for the Head which is out of course.

TAke a pottle of strong Ale, seeth it and skimme it: then put in Lauender-Cotten, Southernwood, Scurui-grasse, Scabbie-arse, of each one handfull: Boyle all these from a pottle to a quart, and straine it, and put in two ounces of the sirrope of Roses, and drinke euery morning a dozen spoonefuls; and if you haue any Ache in your Necke, take Oyle of Dyll, oyle of Mercuen, and oyle of bitter Almonds: of each one ounce, and mingle them altogether, and annoint your selfe euening and morning.

To stop a Laske, or the Flixe.

TAke three or foure new laid Egges, and rolle them hard, and take out the yolkes, and lay them in a Dish, and strew them ouer with beaten Cinamon, as much as the partie can abide to eate, and put thereto a little red Wine vineger; and so let the Patient eate it. If you cannot get Red vineger, take Claret.

To make Oyle of Elder-flowers, good for a Fall, or a Bruise.

TAke Sallet-oyle, and put therein a good sort of Elder flowers, and set them in the Sunne in the Summer time, and so kéepe it.

To heale the Dimnesse of the Eyes.

TAke Rose-water, and Sugar, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Dimnesse of them.

For a streake in the Eye.

TAke the iuyce of Smalledge, and of Fennell, and the white of an Egge, and mingle them together, and put them in the Eye.

For

For a Bruise.

TAke a handfull of Mallowes & sæth them in fresh Greace, and straine them, and put thereto after they bee strained, a quantity of Aqua-vite, and annoynt the bruised place before the fire therewith.

For a sore Mouth.

TAke a Cuttle-bone, and Mastick, and make powder thereof, and put it in Vineger and white Wine, and sæthe it, and wash thy mouth therewith.

For the watering of the Eyes, and Darknesse thereof.

TAke Hog-butter and Honey, by euen portions, and sæthe them together, and after put in the white of an Egge, and put it cold into the Eye.

For an olde Sore.

TAke white leauened Bread, and Hearbe-grace, and stampe them alone fine, and then stampe them both together: and so make a Plaister.

For a Fellon.

TAke Honey and the yolke of an Egge, and Wheate flower, and mixe all together, and then stamp New and put the mixte thereto.

For an Itche.

TAke Plauten, and Sorrell, as much of the one as the other, make Iuyce thereof, and put thereto as much Vineger, as the quantitie of the said Iuyce, and so annoint the place.

Another for the same.

TAke Muich-liuer two peny-worth, and kill it with fasting spittle in a dish, beating it well together, and put thereto

foure penny-worth of Oyle of Bayes, and so annoint the place, this Receipt will also kill Lice in the Head or body.

A Medicine for a sore Legge.

TAke vnwrought Mare, and as much Shéepes tallow, and séeth them together with a little quantity of white Copperas, and so make a plaister thereof.

Master *Arthur Edwards* Receipt for the preeious Oyntment which came from *Persia* and *Muscovia*, which is good for all Aches.

INprimis, Bay-leaues young tops, Rosemary tops, Spikene, knot-grasse, Ribwoth, Planten, young Elder tops, Lauender-cotten, Valeriane, Woodbine, Strawberry-strings, Tutson-leaues, Walnut-leaues, the tops of Burrage, Sage vertue, Romane wormewood, Water-bittonie, Cardus Benedictus, Smalledge, Camomill eight ounces, Red Rose, eight ounces, vnset Time, fiue ounces, of all these Hearbes let there be taken foure ounces of euery hearbe, which may be two handfuls of euery one when they be picked cleane, for all these hearbes the best time is in May, or June, and being gathered cleane picked and stamped, you are to put them into three quarts of Neates-foot Oyle, eight ounces of Sallet-oyle, which is halfe a pinte, eight ounces of May-butter, foure ounces of Cloues to make it smell, this being done, let them stand a fortnight or three Weekes, till you may get twenty foure liue Swallowes young or old, and as soone as you haue them kill them, and cut off the tops of the taile feathers, and wing feathers, and then stampe them, and put them into your Oyle, this being done, take a close kettle of Copper with a close Couer, and put in all these things, and then the sayd kettle with all before written, to be set on the fire in another kettle of boyling Water, and to boyle in the water the space of tenne houres:

houres: Then take it off, and straine it hard through a strong Canuas cloth, as hard as may be, being hote from the fire, but better it were to haue a Presse for the same purpose: This being presst out, put it againe ouer the fire as before, then boyle it fiue or sixe houres, then take a pound of vnwrought Waxe, cut it and shred it fine, and boyling ouer the fire, put in the Waxe to the rest, and so boyle it two houres, and in the boyling you may take vp some with a spoone, and put it into a Sawcer till it be cold, so shall you see if it be thicke enough by tasting it in your fingers, if it be too thinne, put in more Waxe at your pleasure, and being boyled the time aforesayd, then powre it forth into a faire large Earthen pot to coole, then take it & cut it in pieces, and take it out that the water in the bottome may be powred out, then boyle it once more, an houre or a little more, and so powre it into Gally pots and keepe it, for it is good for all Aches.

A Remedy for Deafenesse of the Eares.

TAke old Sallet oyle of Olines, and take young Mice that be naked, fresh cast without haire, put them in the same Oyle, and let them lye still in the same till they be rotten, and take a piece of bombaste and dippe the same in the Oyle, and put it in the Patients eares.

A Medicine for the Collicke and Stone.

TAke Nettles, the leaues, and stalkes of the same Nettles, sethe the same vnto the third part in a new Pot, and then straine the same licour through a fine linnen cloth, and drinke of the same euery Morning and Night, a cup or glasse full, for the space of nine dayes: After the same, take the blood of a he-Goate, and distill the same, and drinke of it nine dayes as beforesaid.

A Re-

A Remedy for a Cold.

TAke a pound of Raisons of the Sunne, and stone them, foure ounces of white Sugar, and beate them in a morter of stone, and in the beating you must cast in some fine Licorice powder, and halfe a spoonefull of Rosewater, and then it will be like a Marmelade, and eate it at sundry times.

A Medicine for the Cough.

TAke two spoonefuls of Aqua-vitæ, one spoonefull of Honey, halfe a spoonefull of white Suger-Candy, a little Sinamon, and three cornes of long Pepper, beaten altogether and boyled, till it be like a Treacle.

An Oyntment that will driue away Lice from a mans body.

TAke an ounce of the groundings of oyle Oline, and two ounces of the groundings of Kenish-wine, and an ounce of Arument, and sweare thy body with it.

A very good Drinke for an Ague, if one shake.

TAke a quart of strong Ale, and put therein nine Bayleaues, and sethe it till it come to a pinte, and then take out the Bay-leaues, and put therin one penny-worth of Treacle, a halfe-penny worth of Pepper, stirring it well together, and let it then sethe againe one waime, and so take it off the fire, and let the Patient drinke it as hote as he can, and be couered as warme as he may abide, the space of fire or seuen houres. Probatum est.

Another

Another Drinke for the Ague.

TAke a pinte of Ale, and put therein one penny-worth of long Pepper, and foure or five field-Dayſie rootes, and then ſæthe the ſame well together, and then let the Patient drinke the ſame as hote as he may ſuffer it, and walke till he ſweat if he be able, or elſe layd downe and couered very warme that he may ſweate well.

Alſo Burre-leaues, and Bay-ſalt beaten together and bound about the wriſt of the Patient is good for the ſame.

A Drinke for one which is troubled with a paine in his Backe and maketh water that one may cut it with a knife, which the Doctor ſaith, is by reaſon he is troubled with a Worme in the bottome of his belly.

TAke the tender tops of Broome, the rootes of Parcely, Fennell, and Smalledge, of each one handfull, a handfull of Purſelaine, waſh them cleane, and then ſæthe them in a gallon of new Ale, till a quart thereof be conſumed, the which being ſo done, take it off the fire and ſtraine it into a veſſell, and keepe it cloſe ſtopped three or foure dayes, and then let the Patient drinke no other drinke for the ſpace of a weeke.

For an Ague. By Doctor *Turner*.

TAke Featherfew, Wormewood, and Sorrell, of each a good great handfull, ſtampe them and ſtraine them hard, and put thereto as much Suger in weight as the juyce weigheth, and put them in a ſtrong Glaſſe in a Skillet of warme water, the ſpace of foure and twenty houres before you giue it to the Patient, and then giue it twice a day two ſpoonefuls at a time in Ale or Poſſet-ale.

For the Backe.

CLarie is good for the Back, and pills named Pillula agretiua maiores, & pillula de serapino. And these oyles be good for the backe, Oleum de piperibus, Oleum philosophorum, & cerotum Andromachi. And I haue proued these Oyles to be good, the oyle of Bardine, the oyle of Alablaster, and the oyle of water Lillies, in hot causes: the oyle of Poppy is very good in cold causes.

For a Scurffe in the Body.

THis infirmitie doth come of a collericke and Melancholy humour. For this matter, I take two ounces of Boares-grease, then I doe put in one ounce of the powder of Oyster-shells burnt, and of the powder of Brimstone, and three ounces of Mercurie mortified with fasting spittle, compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A worthy Balme.

REcipe Aqua vite foure ounces, Terobinthine one pound, oleum vitre Romane foure ounces, and drawe this Balme well in a Limbecke glasse, for this will doe much pleasure in wounds.

For sucking Children hauing the Morbo gallico.

REcipe Elecompane, the rootes of red Docke, Epithemie, the leaues and flowers of the Violets, boyle all these in water till the strength of the Hearbs be in the water, then take a Spunge and wet it in this decoction, and wash the Childes body, especially the sore places, and giue to the Nurse this following: Take Epitime, Polipodie, Violet flowers, Borage, Langdebeefe, and then boyle all these hearbes in a perfect oyle, and let her drinke this all day and no other, and this shall discharge, as it hath done, thankes be to God, &c.

A Scare-

A Searecloth for Aches.

RECIPE oyle two pound, white Leade and red Leade tenne ounces, Ware fiue ounces, Goose grease, and Capons grease, halfe an ounce: seethe all till it be blacke.

To make a Poultis.

TAke Mallowes and stampe them, and seeth them in Fennel, and Camomill, and oyle of Roses, and crummes of Bread.

An oyle for the Gowte, and for the Sinewes that be shrunke vp.

TAke me three ounces of Turpentine, and two ounces of Peltate Brimstone, and foure new-laid Egges, the yolkes of them: A quantitie of red Nettles, of the tops of the seeds of them: take me a young Whelpe of an ebrage Hound, the fattest you can get, take and scald him, and draw out of his Guts as much of the Fat as you can, and roste him, and the oyle is good for the diseals aforesaid: Approued very good, diuers times.

To take away Wartes.

TAke Sauen and Orpiment, and Corks bebie, and powder them together, and this shall take away the Warts.

To make a cold Oyntment:

TAke Litarge of Lead one pound and a halfe, and a pinte of oyle Oliffe, and a quart of Vineger.

Another cold Oyntment.

TAke a little Salt and Verdigrease, and the white of an Egge, and grinde them together in a morter of Brasse.

For the Ague. *P. Bucke.*

TAke Sentorie flowers two spoonfuls, Camomill, Tansie, and red Coleworts, of each two handfuls, two penny-worth of Treacle, a little Saffron in powder, and foure or fiue spoonfuls

of English Honie: Boyle all these in three pintes of white Wine, and a pottle of Running Water, till the third part be consumed: then straine it hard, and Drinke none other all the while the heate holdeth you, three or foure times very warme, if need require.

For the Ague.

TAke vnset Isope and Camomill, of each two handfuls, Violets, Strawberries, Sinkefoyle, Endiffe, and Plantен rootes and all: of each a handfull, a penny-worth of French barley, and so much Currans: Boyle these in three quarts of running water, to three pintes: straine it, make Almond milk with it, put in Sugar: let the Child drinke while it lasteth warme.

For the Collicke, and gripings in the Belly.

TAke and giue the Patient Ieane Treakle, and powder of Cloues, well sodden in good Wine, and let them drinke it warme.

Another for the same.

TAke the roote of Lilly, and Horehound, and seeth it in Wine, and giue the Patient for to drinke therof warme: for Probatum est.

A Plaister for the same.

TAke Lynseed, and Campe them, and Docke leaues: and let them well in water and make a Plaister, and lay it to the griefe very warme. Probatum est.

For the Stone in the Reines or in the Bladder.

TAke and make a Bath with Parcely and Alysanders, Peritorie, Fennell, Saxifrage: and let the Patient sit therein vp to

to the Nauill: and let them drinke the powder of these seeds, and the Hearbs, with warme white-Wine, for this is a principall practise for this disease. Probatum est.

Another for grosse, or a strong Person.

TAke and sethe seuen heads of Garlicke, in faire water, a good while, and let the Patient drinke thereof, three or foure dayes together: Probatum est.

For the Stone.

TAke and drinke the Iuyce of Saxifrage, vse it in the Morning fasting three or foure dayes, and it shall away.

For euill in the Bladder.

TAke Ashe, Parcely, and Fennell, of all alike: put them and temper them with water, and drinke it, and it shall help thee well to Pisse, and it shall cast out the Stone, and heate well thy stomacke.

Powder to breake the Stone.

TAke the blood of the heart of a Kid, and of a Fore the blood of the heart, of both a like quantitie: take the bladder of a Boare, and all that is therein, and put this blood thereto: take the iuyce of Saxifrage, and iuyce of Parceley, of each like quantitie: and put these in the Bladder also, and hang vp the Bladder in the smoake ouer the fire, vntill such time it bee congealed together, as hard as a stone, and make powder thereof: and drinke it with hote Licour, when thou wilt, first and last: and this shall breake the stone to powder.

For the Stone.

TAke Perstone, vnset Leekes, and Ramsons, of all alike quantity: Boyle them, and clarifie them with the whites

of Egges, and then take the juyce, and drinke it with Wine or Ale, in double so much in Wine or Ale as the juyce is.

Another for the same Disease.

TAke a handfull of Bay-berries, and the shell of an Egge, when the Chicken is new hatcht out of it, and bray them together: then take the powder, and put it into Ale or Wine, and give the sicke to drinke, and with the grace of God it shall make him whole.

For to make a man pisse that cannot.

TAke a quart of Renish wine, and a piece of Venice soape, as much as a Walnut, and sethe them well together, from a quart to a pinte, and drinke it, and it shall make thée pisse lustily, by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

TAke Salmitrio, Roch-Allome, distill them together, and with a cloth or Cotton wet in this water, rub your Téeth.

For the Tooth-ache.

TAke a little long Pepper, and beate it small, and take a little Honie, and a little Ale or Béere, and boyle them together, and put a little Allome vnto it: and when it is boyled, put it in a cloth, and lay it to your Gummes.

A Medicine that the Tooth-ache shall neuer vexe you more.

TAke twenty leaues of Iuie, a little long Pepper, and boyle them with a handfull of Salt in old Wine, and then put the Licour when it is well boyled, into your mouth, on that side that

that is vered with the Ache, and you shall proue that the Ache shall be destroyed, in Sempiterna Secula.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

TAke the fourth part of a red Coral, and that which the French-men doe call Pyrote, and cut it small, and dry it on the Earth with small heate: then make powder of it, putting thereto one part of Mastick, and a little fine Sugar; All which things being beaten into powder, you must mingle them together, and keepe it for your vsage, and rub thy Teeth therewith when it pleaseth thee. Also when your Teeth doe ake or ware lose, rub it with the same powder, and keepe it a while in your mouth, and you shall see maruellous operation.

For all manner of Tooth-ache.

TAke the iuyce of ground Iuy, and put thereof in thine Eare, on the same side that thy Tooth aketh, and it shall ake a while, but it shall soone leaue aking, and be well.

Another, and if thy Tooth be hollow.

TAke the inner side of the Elder-barke, and shred it fine, and take a little grosse Pepper, and good Mustard, and mingle them together, and put them in a little Linnen cloute, and make little balles or pellets of them, and boyle them in Vineger, and as hot as thou canst suffer it lay it to thy Tooth: and if thy Tooth be hollow, put it into the Tooth, & when it is cold take another: and this vse till the paine be gone. Probatum est.

A Medicine for Teeth.

TAke the leaues of Rum, a pot full, and sethe them in water till they be all to sodden: then poure it in a faire Bason, and hold

hold ouer thy mouth, gasping, and if thy Chaekes be too much swollen, it shall slake, loke that thou haue clothes ouer thy Head, and all about the Bason, that no ayre passe out, but into thy mouth. Probatum est.

Another for the Tooth-ache.

TAke a penny-worth of Sanguis Draconis: Item, Ob Oli. Terra Sigillato wij Kago Gallis: Beate them single by themselues, as they be written afore: After that mingle them with good Vineger: then take foure toasts of a Rye loafe of the bottome, and let them be made hollow, and let the Medicine be mingled together, and let two of them be layd, one to the Temples of thy head, another to the Lyst of thy Eare, and when they be dry, lay the other vnto it, and it shall helpe you. Probatum est.

Another for the same.

TAke a Bricke and burne it red hote, and put it in a Paile of water: So that it be halfe couered in the same: then take Henbane-seed, and cast it vpon the vpper part of the Bricke, and hold your Head ouer it, casting a Cloth, or couering ouer your head, that no steame of the smoake goe out, when you open your mouth ouer it, and it will helpe you for euer. Probatum est.

A Powder to make white Teeth.

TAke Rosemary, two ounces and a halfe, and Date stones, Harts-horne, of eyther a dram, red Corall, two stones: of Roch Allome one ounce: a piece of Scarlet or Linnen cloath, and rub your Teeth with the same: But all these aforesaid must be beaten to small powder, before yee lay the Scarlet to rub your Teeth with it, which if you try, yee shall proue that the operation thereof shall make your Teeth as white as Snow.

For

For ſmarting or pricking in the Eyes.

TAke the white of an Egge, and the iuyce of Houſe-leeke, and womans milke, beate them well together, and ſtraine it thorow a cloth, and then drop thereof in thine Eyes.

For Blood-ſhotten Eyes, and other diſeaſes in the Eyes.

TAke the iuyce of Mogmewood, and Plantan, Roſewater, and Womans milke, the white of an Egge, and beate them well together: and dreſſe thine Eyes therewith, for it is very good therefore.

For Eyes that be red, and full of blood.

TAke the white of an Egge, and ſwing it in a Diſh, heaue out the ſtreame thereof, then take Mare and wet in the white, and lay it aboue thine Eye to keepe the ſight: After take Fennell, and Houſleek, and ſtampe them together, and make a plaiſter, and lay it from thy Noſe to thy Forehead, all about thy temples: Vſe it three nights or foure, and it ſhall heale thee.

For Eyes that be red of Itching.

TAke fiue drops of cleere water, and ſo much white Copperas: Make it ſmall, and put it in the water, and let it ſtand and reſt a while, then take halfe a drop, and annoynt thine eye therewith, if it be ſtrong put to more water.

A precious water for Eyes.

TAke Smalledge, and red Fennell, Rew, Vernen, Bittonie, Egrimonie, Doinckefoyle, Pimpernell, Euſtas, Sage, Celondine, of each a quarterne, waſh them cleane and ſtampe

them, put them in a faire Brasen pan, and take the powder of two and twenty Pepper cornes fairely searced, and a pinte of good white Wine, and put the hearbs thereto, and three spoonfuls of liffe Honey, and fiue spoonefuls of knaue childe Urine of an Innocent, and meddle them together well and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vessell of Glasse, and stop it fast with Leather.

For Eyes that be running.

TAke the water of Roses, and Camphere well ground, and meddle them together, and let them stand together three dayes naturall, and with it wash thine eyes cleare, and it is profitable for many other diseases of the Eyes.

For Eyes that be blasted.

TAke water of Planten, water of Roses, the white of an Egge, and mingle them together, and wash your eyes therwith, and againe laying it vpon your eye, this will surely helpe.

A Medicine for sore Eyes.

TAke an Egge that is hard roasted, and plucke out the yolke, in whose place ye shall put Sugar, that is small beaten, as hot as ye can suffer it, and when ye haue taken away the Egge-shell, cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the iuyce of the same Egge, and therewith annoynt thine eye with a feather, or else let it drop into your eyes in the morning, and at night when ye goe to bed, and your paine shall be cleane taken away.

An excellent good Water to make cleare eyes and sight, if your eyes be not pure and cleane.

TAke Selondine, Eye-bright, red Fennell, red Roses, Pingreene, Maiden-haire, Reine, of euery of these hearbes two ounces,

ounces, then put thereto halfe an ounce of Aloes, and ſtill all theſe together in your ſtillatorie, then take the water when it is ſtilled, and waſh your eyes therewith, and ye ſhall haue a very cleere eye-ſight. Probatum eſt.

A precious Medicine to take away the Web in your eyes.

TAke the gall of a Hare, and a little quantity of purified Honie, and temper them together, then take a feather, and annoynt your eyes where the Webbe hurteth you, and ye ſhall feele amendment.

A very good medicine for a Pearle in the eye, or Pin and Web.

TAke fine white Ginger, and grinde it vpon a Whetſtone, and beate fine a little white Coperas, and put to it, and when the Patient goeth to bed, put ſome of it with a quill into your eye, and when it hath beene there a while, take ground Iuie beaten and ſtrained with womans milke, and put three or foure drops into the eye euening and morning, after the Ginger and white Coperas hath beene in the eye halfe an houre.

For watering of your Eyes.

TAke the iuyce of Planten tempered with Roſe-water, and drop it warme into your eyes, the ſame doth worketh Roſe-water, the Iuyce of Lilly rootes, with the iuyce of Planten.

For the Pinne and the Webbe.

TAke a new-laid Egge, and roſt it blew hard, and picke him, then cut him in ſunder and take out the yolke, and take as much Roche-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honie, then take the egge, the Allome, and the Hony, and put it in a fine linnen cloth, and holde it faſt

them, put them in a faire Brasen pan, and take the powder of two and twenty Pepper cornes fairely searced, and a pinte of good white Wine, and put the hearbs thereto, and three spoonfuls of liffe Honey, and fiue spoonefuls of knaue childe Urine of an Innocent, and meddle them together well and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vessell of Glasse, and stop it fast with Leather.

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A Medicine for sore Eyes.

TAke an Egge that is hard roasted, and plucke out the yolke, in whose place ye shall put Sugar, that is small beaten, as hot as ye can suffer it, and when ye haue taken away the Eggeshell, cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the iuyce of the same Egge, and therewith annoynt thine eye with a feather, or else let it drop into your eyes in the morning, and at night when ye goe to bed, and your paine shall be cleane taken away.

An excellent good Water to make cleare eyes and sight, if your eyes be not pure and cleane.

TAke Selondine, Eye-bright, red Fennell, red Roses, Pingreene, Maiden-haire, Reine, of euery of these hearbes two ounces,

ounces, then put thereto halfe an ounce of Aloes, and still all these together in your stillatorie, then take the water when it is stilled, and wash your eyes therewith, and yee shall haue a very clere eye-sight. Probatum est.

A precious Medicine to take away the Web in your eyes.

TAke the gall of a Hare, and a little quantity of purified Honie, and temper them together, then take a feather, and annoynt your eyes where the Webbe hurteth you, and yee shall fele amendment.

A very good medicine for a Pearle in the eye, or Pin and Web.

TAke fine white Ginger and grinde it vpon a Whetstone, and beate fine a little white Coperas, and put to it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath beene there a while, take ground Iuie beaten and strained with womans milke, and put three or foure drops into the eye euening and morning, after the Ginger and white Coperas hath beene in the eye halfe an houre.

For watering of your Eyes.

TAke the iuyce of Planten tempered with Rose-water, and drop it warme into your eyes, the same office worketh Rose-water, the Iuyce of Lilly rootes, with the iuyce of Planten.

For the Pinne and the Webbe.

TAke a new-laid Egge, and roll it blew hard, and picke him, then cut him in sunder and take out the yolke, and take as much Roche-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honie, then take the egge, the Allome, and the Hony, and put it in a fine linnen cloth, and holde it fast

together till the Hony and the Allome be dissolued, and straine it through into a vessell, and so drop it into your Eyes.

For to make a stinking Breath sweet.

TAke the juyce of Mints or else the water of Rew, Commin, Coriander, Licorice, Sinamon, ana ʒ. foure, sæthe these in Wine, and giue him to drinke that hath a stinking breath, and certainly it will be swæte.

A Medicine to make one to haue a sweet breath.

TAke the powder of Sage an ounce, Rosemary blossomes thræ ounces, Gilliseres fiue drams, Sinamon one dram, Nutmeg a dram, Muske a little quantity, then take so much Honey as is sufficient to make these foresaid Compositions into a corporation like to a Marmalade, eate of this fasting and at night a little quantity at a time, so shall your breath be maruellous swæt, and if yæ goe into any suspected place of the Pestilence, or any other corrupt ayre, if yæ eate a little of this medicine next your heart, it shall defend you from all manner of jeopardy.

A Medicine to destroy a stinking Breath.

TAke thræ handfuls of Commin, beat them in a brazen morter to powder, then take a pottle of Wine, and put this powder into it, and let it sæthe till it come to a quart, then drinke first and last of this Wine, as hote as yæ may suffer it, for the space of fiftæne dayes, and your breath shall be as swæt as a Muk.

For a stinking Breath.

TAke Pulion of the mountaine, that is called Hill-wort a good handfull, and wash it cleane, and shred it small, and grind it

in

in a Mortar, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Commin, and mingle them together, and put them in a pottle of good Wine, and ſæthe them till the halfe be waſted, and let the ſicke vſe this after meate, and not before One in the afternoone.

A Medicine for a Canker.

TAke a handfull of Woodbine, Time, Iſope, Sage, of each a like, two or three crops of Roſemary, and then take a ſpoonefull of Honey, and put all theſe into a pottle of faire water, and ſæthe them all together, and in this ſæthing, put thereto a good ſtone of Roch-Allome, as big as a prætie Walnut, and with this water waſh well your mouth, this is alſo very good for the Tooth-ache.

For a Canker in the Mouth.

TAke the iuyce of Planten, Woodbine, a little Roch-allome, Wineger, Roſewater, and waſh thy mouth where the Canker is, and it ſhall be whole within a few waſhings.

For a dry Canker.

TAke Harts-horne, and Egge-ſhels, and burne them to powder, then waſh whereas the Canker groweth, and after that yée haue waſhed it, caſt into it of this powder, and it ſhall be remedied.

For a Canker in the Mouth.

TAke the powder of the roote of Celandine, of dry Roſes, Wineger, water of Hony-ſuckles, and ſæthe all theſe together till they be thicke, and therewith annoynt the place where the Canker is, and it ſhall be whole in ſhort ſpace.

For the Canker in a womans Pappe.

TAke Colver-dung, powder of Boyret, Wheate, Honey, Virgin-ware, flower of Barly, and of Beanes, and Linsed, sethe all these together in white Wine or Wineger, putting thereto Rams tallow, and make a Plaister thereof, and it shall be whole in short space, if ye lay it to the Pappe.

For the Canker.

TAke a cloute that will winde about thy Leg, and put therein thy fasting digestion, and bind it to the soare, till it stinke foule two dayes, then change it, and doe so twice or thrice, till the Worme come out, and lye on the cloute.

Another for the same.

TAke Hearbe-water, Scabious, Canker-wort, and sethe them in stale Ale, and drinke it Euen and Morne hote.

Another.

TAke the Fete, the Head, and the guttes of a Crane, dryed in an Ouen to powder, and put that powder vpon the Canker and it will kill it.

For the Quotidian Feauer or Ague.

TAke and giue the Patient a Vomit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, giue him a little supping made with these Hearbs, Succorie, Endiue, Fennell-rootes, Parcely-rootes, a little Time and Sauorie, made with a Chicken or a little Mutton: for this comforteth Nature well after this Purgation.

Another

Another for the ſame.

TAke and giue the Patient before the fit doe come vpon them, two peny-weight of the powder of Bay-berries, with a ſoft Egge, or in ſtead thereof groſſe Pepper, for it is very good therefore.

For the Feuer Quartaine which taketh one euery third day with a ſore fit.

TAke Parcelie the rootes and all, waſh it faire and cleane, and take out the pithe in the middeſt, and then ſtampe it well, and put thereto new layd Egges, and halfe a pound of Hogges bloud, ſeaſoned with ſalt, and take a good Henne and ſtuffe her therewith, and then bake her in a Pie, and let the Patient eate thereof. For it taketh away the Quartaine Ague by little and little, and doth comfort the heart, and doth prouoke good appetite. Probatum eſt.

Another proued Medicine for this Diſeaſe.

TAke Camomill, or Centorie, ſtampe them, and drinke them with Wine: for theſe two Hearbes hath often holpen this kinde of Ague. Probatum eſt.

A Medicine for an Ague or Quartaine.

TAke Sothernwood and mince it ſmall, and put a little Sallet oyle into a Saucer, and put thereto this foreſaid Hearbe, and let it lye an houre or two in it, and ſet it on the fire, and there let it ſimper a little, and annoynt thy wriſts and the ſoles of thy Fæt, and the nape of thy Necke, and betwæne thy ſhoulders, and this muſt be done before the fit comes, and in thre times this doing you ſhall be whole.

A Plai-

A Plaister to take the Ague or any other ache out of a Womans Brest in the time of her Child-bearing, if it come.

TAke the yolke of an Egge, and a little quantity of Wheate flower, and a quantity of Honey, as much as the yolke of the Egge, and beate these together, till it be like a Salue: then make a Plaister thereof, and lay it to the Brest that is grieued, and it will heale it without doubt. Probatum est.

A Principall water for the Palsie.

TAke a pinte of water of Iuniper, and of Ambrose as much Fennell water, and of Parceley, and Lawrell leaues a pinte, of Cowslip water as much, Rosemary and Lauender water, fiue penny-worth of the best Aqua vite, a pinte of white Wine, foure ounces of the powder of Sinamon: Mingle all these together, laying them a night in a vessell of earth, or timber, and in the morning after, still them with a soft and easie fire; this water is exceeding good, and of great efficacie, to purge fleame, and to comfort a cold stomacke, and for rising and swelling at the heart, and especially it is a helping and releiuing against the Palsie, if it be drunke ere ye wash, and chafe the limmes therewith, of him or her that is vexed with the Palsie, and it will ease them.

For the Palsie.

TAke Rosemary, Sage, hearbe Magdalen, of either of them a handfull, of Camomill flowers three handfuls, and make white Sallet oyle, as ye make oyle of Roses.

For the dry Coughe.

TAke Horsehe, and Comfrey, and eat thereof three dayes or foure with Honie.

A good

A good Fumigation for the French Poxe, confirmed.

TAke Synaper two ounces, of Frankensence, of Liquid Storax, ana a dram and a halfe, and mingle them: the manner how to minister this suffumigation is this; You must set your patient naked vnder a straight Canopie, and you must lay vpon the Coales the first part of your foresaid Receipt, and the Patient must enforce himselfe to receiue the smoake, keeping the fire betweene his legges till he begin to sweate: and so doing the space of foure dayes, till his teeth begin to ake.

Pilles against Morbo.

TAke of all the Mirabulanes ana three Drams, of Troskes, of Colloquintida, of Masticke, of Digredium, ana two drams, of Nigula, of Organie, of Cummin, ana two drams, of blacke Elibore, one dram, of Spike, of Euphorbium, of Harts-horne burnt, of Sall-gemme, ana halfe a dram, of Mayden-hayre, of the coddes of Seney, of Pollytricon, of Galitricon, of the Flowers of Rosemary, of Harts-horne, of Epithiam, ana one dram, of Coryanders, of Anniseed, of Polipodium, ana sixe drams, of good Triacle sixe drams, of Agarick in troskes, and of washed Aloes, ana tenne drams, of the spices of Hiera, de octo Rubijs, of the spices of Diarodam albatis, ana eight drams: Make a paste of Pilles, with the juyce of Femitory, and honey of Roses, one dram.

To make your Drinke.

TAke twentie ounces of Pockwood, being turned of a Turner very small, which put into an Earthen pot of two Gallons, and put thereto eight pound of Running water, the best you can get, and let it stand in soake foure and twenty houres, the pot being couered, then take and stop the pot with Paste, so close that no ayre may goe out, you must keepe the strength in it, and that is your chiefest helpe, and with the point of your Knife make a hole in the Paste, and therein put a peg of wood, which is to giue it ayre, at times in the boyling, for breaking

of the pot: and thus let it boyle on a soft fire of Coales the space of fiue houres, in which time it will bee consumed to a pottle; & that will serue you for your drinke, to take morning and euening for fours dayes, against which time you must make more, After the first seething, seeth the same wood againe, with ỳ like quantitie of water and time likewise: and that is for your common Drinke, to serue at all times till you make new.

To make your Bisket.

TAke foure and twenty pound of the purest Wheate-flower which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serue for your turne all the time of your Dyet.

A Receipt, and a soueraigne Dyet for the French Poxe. Proued.

FIrst prepare a Chamber, which make so close that no ayre come into it, and defend all ill sauours out of it, and therein to bee twelue dayes together, before you doe begin your Dyet, euery day forbearing of eating and drinking Flesh and Iese: on the thirteenth day you must begin your Dyet, & then to take a Purgation, of Callia Fistula, or of Scamonia, to make your body emptie, keeping your Bed, sweating temperately, without any prouoking: which sweating is your greatest remedie, in the which your Sweate, you shall drinke of your second drinke as often and as much as you list: and of your first drinke you must drinke euery Morning at fiue a clocke, and Euening at eight a clocke, eight ounces at a gulpe warme, sauing on the dayes you take your Purgation: On which dayes, drinke all of your second drinke, desiring alwayes to bee merry and light-harted, in occupying to smell to dryed Orenges pote, Bread, Vineger of Roses, Mustard, and Apples: and after this manner, you must keepe your Chamber thirtie dayes together, and neuer to take Ayre, and at fifteene dayes you must take another Purgation like to the first, and that day to drinke all of your second drinke: and in like manner, another Purgation the thirtieth day: on which day, you may take Broth of a

Chic-

Chicken, or of Mutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

Every day take a quantity of a Chicken, and seethe it in water, and put thereto Borage leaues, or Borage Flowers, without other Spices or Salt, or any other thing: which Chicken eate to thy dinner, and euery day eate three ounces of Bisket, and no more; that which you leaue of your Bisket, eate at night, with a few Reisins of the Sunne, and your Dinner must be at tenne a clocke before noone, and your Supper at fiue a clocke at after noone: and at your Dinner you may dippe your Bisket in your Broth (if you will) and so drinke your drinke as aforesaid, and this is your Fare and Dyet for the space of thirtie dayes, and no other.

A maruellous secret to preserue a man from the Plague, and hath beene proued in *England* of all the Physitians, in that great and vehement Plague in the yeare 1348. which crept through all the World: and there was neuer any which vsed this secret, but he was preserued from the Plague.

Take Aloe Epaticum, or Sicotrine, fine Sinamon and Myrrhe, of each of them three drams, Cloues, Mace, Lignum Aloes, Paltick, Bole armoniacke, of each of them halfe a dram: let all these things be well stamped in a cleane Morter, then mingle them together, and after keepe them in some close vessell, and take of it euery Morning two penny-weight, in halfe a glasse of white Wine, with a little water, and drinke it in the Morning at the dawning of the day: and so may you (by the grace of God) goe boldly into all infection of the ayre and Plague.

A soueraigne Drinke to preserue one against the Plague or Pestilence.

Take the quantity of a dram and an halfe of Powder Imperiall, a dram of Tetakle and of Dragon water, and Dorrell

water, of each of them an ounce, and drinke it with Ale in the morning faſting, and if one haue taken the Infection within 24. houres before, yet by Gods grace he ſhall eſcape it. This hath beene truely proued in the laſt great Viſitation.

Another for the ſame.

TAke a dram of Methridatum, and giue it the Patient with Dragon water, white Wine, or ſome other liquor to drinke, when he ſuppoſeth himſelfe infected firſt.

Another Preſeruatiue againſt the Plague.

TAke ſeuen or eight leaues of Sorrell, and waſh them in faire Water and Wineger, and ſteepe them in the ſaid Water and Wineger a good while, and eate them faſting.

A good Drinke to be vſed to thoſe that are infected with the Plague.

TAke Berries of Iuie (that are ripe, gathered on the North ſide of the tree) and dry them in the ſhadow: then ſtampe them to powder, then take di. a dram of the ſame powder, and temper it well with two ounces of Plantan-water, or white Wine, and let the ſicke perſon drinke a good draught thereof, and remaine in his Bed and ſweate as much and as often as he can, after he hath taken it, then warme a cleane ſhirt for him to put on, (and if his ſhirts may be ſhifted often, it will be the better after his ſweating) and likewiſe his ſheets and bed-cloathes, if it may be, if not, at the leaſt his ſheetes and ſhirt: and in vſing of this for the ſpace of three dayes together, he will dye or mend without all doubt, (by Gods helpe.) This hath beene often and truely proued.

To prouoke ſleepe to the ſicke perſon: Take a good quantity of Womans beſt Milke, and put thereto a like quantity of Aqua-vite, ſtirre them well together, and moiſten the Temples of the head of the patient, and the noſtrils well therewith, and let it be layd on with ſome feather, or ſome fine linnen cloth, and this will doe much good. It is proued.

And if it happen, that the ſicke perſon finde himſelfe greatly grieued,

grieued, and that any Swelling begin in any place to grow ſore, then take Elder-leaues, Red Bramble-leaues, and Mu-ſtard-ſeed, and ſtampe them all together, and make a plaiſter t[h]reof, and lay the ſame to the ſore, and this will both draw a[n]d heale. Or take two handfuls of Scabious, and ſtampe it in a Morter, then temper it well with two ounces of Swines-greaſe, that is ſalted, and the Yolke of an Egge, then ſtampe them all together and layd thereto, will draw exceeding well.

Where Medicines effect, giue God the glory.

A neceſſary and briefe Relation of the Contagious diſeaſe of the *Peſtilence*, with the Cauſes, Signes, and Cures of the ſame.

By W. BORASTON *of* Salop, *Practitioner in Phyſicke and Chyrurgerie*.

PART. XII.

Wherein is ſhewed the Cauſes, with moſt certaine Preſeruatiues againſt the infection thereof.

THis contagious ſickneſſe called the Peſtilence, is no other thing then a preſſure, Contagion and Whip, which GOD out of his indignation ſeth to chaſtiſe men for their Tranſgreſſions, as it is written in the 28. of Deut. ſaying; If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandements; the Lord ſhall make the Pe-

silence to cleaue vnto thee. For God the Creator of all things is the chiefe and principall mouer of all things created, and vseth them as secondary meanes to execute punishment against the offenders. So that the Pestilence is either Supernaturall, and immediately commeth from GOD to Man: or Naturall, as when God punisheth Man, hee performeth it by his Creatures.

Also, the Pestilence supernaturall, is to bee vnderstood two manner of wayes, that is to say; eyther when GOD doth it wholly from himselfe, or else permissiuely he suffereth Sathan to punish Man, for the reasons aforesaid; Hee being the most cruell Enemy both of God and man, who grieueth and repineth at Mans felicity, and enuiously seeketh to extirpate and rote out all Mankind. Euen as the Historie of Iob testifieth. So that his power is also two-fold, viz. He eyther doth this office of himselfe, or else by Inchaunters and Witches, (Exodus, 7. chap. and 8.) of whom CHRIST spake, Act. 8. Math. 7.

The Pestilence naturall, is also taken two manner of wayes: The one generated from an astrall Impression, the other, from the microcosmus or little worlds Imagination. The Pestilence of Impression, procedeth from the Firmament of Heauen, when God punisheth man by second causes, hee vseth the Conjunction of Saturne and Mars, and other Starres, and Eclipses for correction; euen as a Father chastiseth his Childe with the rodde. The arsenicall Sulphurious, Antimoniall, Napelloſous, and Cicutoſous beames of the Starres, inkens the nutriment both Spirituall and Corporall. This is the generation of Pestilence, proceeding from the influence Astrall.

Lastly, Paracelsus in his Booke De occulta Philosophia, saith: That of Imagination springeth the Pestilence, as is there instanced betweene two Brothers.

Also it is reported, That a man hauing the Hemerhodes and the Pestilence together, aspecting another being sound, infecteth

teth him alſo; yea, very many much more, by the intuition and earneſt beholding of women, Quæ ſimul menſtruorum & Peſte laborant. Moreouer, by the breath, heate, ſweate, ſmell, habitation, and garments from the Sicke, the Peſtilence is propagated, and creepeth from one houſe vnto another, and infecteth the Inhabitants thereof, ſo that it proceedeth of an inuiſible eſſence, Spirituall and Aſtrall, and not of any humour or liquor onely.

Preſages and Iudgements, taken from the Superiour bodies, and Conſtellations of the Heauens.

AMongſt all other bodyes Celeſtiall, there are two, called euill and malicious, which are Saturne and Mars, as afore-ſaid: by whoſe bad influence manifold infirmities, eſpecially of the Peſtilence ariſeth: For Saturne through Cold, cauſeth Rheumes, Elephantia, &c. Mars by reaſon of Heat, bringeth forth Feauers peſtilentiall, ſpitting of Blood, Pluriſies and ſuch like. Conſider well, the entring of the Sunne into Aries by true Equation of the houſes and Planets, for that influence hath more domination, then haue all other influences of the whole yeare beſide, (except the ſuperiour Coniunctions of the Planets, or ſome great Eclipſes.) And this entring of the Sunne into Aries, paſſeth all entrings of the Sunne into any other Signe. Therefore, conſider how the Lord of the firſt houſe in the figure is diſpoſed, for he is ☿ Lord of the Sickneſſe, viz. You muſt conſider, whether hee be impedite or no. And if hee be impedite, there ſhall be many Sickneſſes according to his nature and his houſe, that is the firſt houſe.

As for example, be it in caſe that Saturne is Lord of the firſt houſe, and ſome earthy ſigne is in the ſame houſe, then moſt commonly

commonly the ſickneſſe of that yere, ſhall be of like nature, that is cold and dry. And ouer this thou muſt conſider, whether the Lord of the firſt houſe hath any aſpect with the Lord of the houſe of Death; to him, then moſt commonly the end of thoſe ſickneſſes that are cold and dry, ſhall be death.

And likewiſe, as it is declared of the entring of the Sunne into Aries, ſo muſt it be ſaid of the coniunction of the Sun and Moone through all the yere, marking euery nature of the Planet being in the firſt houſe, if there be any, & the aſpects to thoſe two houſes aforeſaid.

Alſo conſider, whether this entring of the Sun into Aries or any of the coniunctions of the Luminaries, be in the eight houſe or no, for then it ſhall be much worſe. Note alſo, that if the Eclipſe of the Sunne or Moone be in any angles of the Nativity of any perſon, or in any of the angles of the reuolution of his Nativitie, then he ſhall ſuffer ſickneſſe according to the nature of the ſame angles. And if the Eclipſe be in Medio Cœli, he ſhall ſuffer hurt in his honour & fame. And if it be in the Aſcendent, he ſhall be grieued in his body, and ſo forth of the other houſes. But it ſhall be the worſer in caſe the Eclipſe be in the aſcendent, eſpecially if it be the Eclipſe of the Sunne, for that is the more dangerous of the two. Foraſmuch as the effect of the Eclipſes of the Moone is alwayes finiſhed in the ſpace of one yere at the moſt, ſometime in leſſe, and for the moſt part in three monethes. But the effects of the Eclipſe of the Sun is very long or it come to paſſe. Sometimes twelue yeres, as Ptolome in his Centiloquio witneſſeth.

The Aſtrologians take the iudgement of the yere, by the entring of the Sunne into Aries in the firſt minute. And if it then happen, that all the ill Planets be in the eight houſe, which is the houſe of Death, they ſay; that yere ſhall ariſe a Peſtilence and diuers other ſickneſſes, according to the nature and conditions of thoſe Planets. And if the Moone in the ſame entring, be nere vnto the coniunction of the Sunne, that is to ſay, within two, or three, or foure degrees; that yere

ſhall

ſhall be a death of Peſtilence vniuerſall, and that ſhortly after that Conjunction; eſpecially, at the comming of the Moone and euill Planets to infortunes: and as the infortunes be, the effects ſhall ſo appeare, be they more or leſſe.

Furthermore, you muſt conſider the great conjunction of Saturne and Iupiter in the 13. degrée of Scorpio as it was in the yeare 1625. in the laſt of Auguſt, which conjunction changed from an ayrie triplicitie into a waterie, and it was in a waterie Signe, whereof there chanced very much raine, and thereupon followed exceſſiue humectation and moyſtning of Mans body, which by and by turned to putrifaction and thereupon enſued many perillous and corrupt Feauers, Peſtilence and Agues as Phalerus and many others haue related, ſpecially, becauſe the conjunction of Saturne was eralted in the North aboue Iupiter, which Saturne is of ill influence.

Furthermore, there are aſſigned ſeauen prognoſticks, preſages or ſignes of the Peſtilence, more common and vſually obſerued, as hereafter follow: viz.

FIrſt, when in a Summer day, the Weather is often changed, as in the morning like to raine, and after ſtandeth ſtill cloudy, and at laſt, the winde turneth into the South.

The ſecond is, when often in the time of Summer, the dayes sheweth wholly obſcured, as if it would raine and yet not raine, and then if it doe ſo continue long, it is to be feared, a great Peſtilence will after enſue.

The third Signe is, when there are many Flyes vpon the Earth, for this ſignifieth that the ayre may be venemous and infected.

The fourth ſigne is, when the Starrs doe ſeeme often to fall, for it is a token that the ayre is corrupted by many venemous vapours which aſcendeth.

The fift ſigne is, when Comets doe ſeeme to flye in the ayre as it appeareth in Meteors, and that thoſe happeneth, when the

Comet appeareth, it signifieth Blood-shed, Warres, &c. Vnde versus.

Mors furit, vrbs rapitur, Sevit mare, Sol operitur.
Regnum mutatur plebs peste fame cruciatur.

The first signe is, when many Thunders and Lightnings happeneth, and especially from the South part.

The seuenth is, when many Windes proceedeth from the South part, for they be foule and vncleane: when these signes appeare, a great Pestilence is much to be feared, except our Lord Omnipotent auert it.

Meanes to preuent Infection, the Causes and Prognostickes, being already declared.

NOw shall it be directed, by what meanes euery man ought to preserue himselfe from this infection, And according to the speech of Dauid saying, that a man ought Diuertere a malo, ad bonum, to turne from euill and doe good, And most humbly, Peccata sua confiteri, to confesse his sinnes; for in the time of Pestilence, Penitencie and and Confession are to be preferred before all other Medicaments, and withall to change the place for a more pure ayre. But if it cannot bee done conueniently, in as much as possible may be, let all causes of corruption be euitated and auoyded, and consequently Venerie. Also the Wind proceeding from the Meridian or South point, is contagious and infective naturally: Therefore in the time of the Pestilence, the Windowes on the same side the house ought to bee shut vntill one of the clocke in the afternoone, and let the windowes be open towards the North-part. For the same cause, let there bee no euill sents or smels, as from stables, streets, and fields where dead carkasses corrupted and putrified may annoy you, and chiefly putrified Waters, as from sinckes and houses of Office, for Paracelsus saith; Omne putrifactum mere est venenum. And most commonly we finde they dye in greatest number, where the ayre is corrupted with these anoyances;

ances; For, Sicut per odorem, aromaticam cor & ſpus re-creantur, ita ex nociuo fetore debilitantur. Therfore the houſe is to be kept, that no infectiue ayre enter therein, eſpecially that which is humide and moiſt, which naturally cauſeth putrifaction in the houſe or places where one ſleepeth: For preuention thereof, the ſame houſe or places ought to be ayred with fires of wood yeelding cleare flame, and withall to fumigate the roomes with theſe hearbes and ſeedes ſubſcribed, Bayberries, Juniper, Ubery, Organy, Wormewood, Hyſop, Rue, Mugwort, and of Lignum aloes, let theſe fumes be inſpired and taken at the mouth and noſthrils, ſo that it may penetrate into the interior and inward parts.

Let all ſuperfluity and ouermuch repletions be refrained, for Avicen in 4. Canonis, ſaith; Illi qui repletionem ſemper curant periodum & finem vitæ ſuæ abreviam.

Likewiſe, the common Bath is to be auoyded; for Modicum fermentum totam maſſam corrumpit. Finally, communities and concourſes of people are alſo to be left off, as much as poſſible may be, leaſt the breath of the Infected be receiued. But in caſe they cannot bee ſhunned, let theſe Remedies be vſed which hereafter follow.

The firſt Preſeruatiue.

WHen one ariſeth in the Morning, by and by let him eate a little Rue, waſht in cleane water, and ſprinkled with Salt, with one or two Walnuts well cleanſed. If that cannot be had, let him eate ſome Bread or a toaſt intinted with Vineger eſpecially in a turbid or cloudy day. Alſo in the time of Peſtilence, it is better to ſtay within doores, then to goe abroad into any Towne or City, and let the houſe, eſpecially in the Summer, bee ſprinkled with Vineger, Roſes, and Vine-leaues; alſo, it ſhall be good oftentimes in the day, to waſh the hands with Water and Vineger, and afterward to cleanſe the face, and to ſmell vnto the hands waſhed, as afore ſaid. It ſhall be alſo a wholeſome courſe as well in Summer as Winter to ſmell vnto ſowre things. And for thoſe that are viſitors

of the sicke, to take a sponge or piece of bread steeped in vinager, and to hold to the Nose or Mouth; for all acetosus and sower things doe so close the powers, and passages of the humors, that no venemous ayre can enter therein as by experience I haue often found. Also if you take Rue, Wormewood, Sage, Marigolds of each three handfuls, infuse them wholly in a gallon of Ale newly tunned vp, and pasl it close that no ayre breath out, and after that is fined for 12. houres, take fiue or seuen spoonefuls thereof mixed with the best Uenice-triacle in quantity of a Beane, and moderately walke thereon, and doe thus euery morning before you goe forth of your house, as long as the Sicknesse continueth, and renew your drinke as occasion requireth to preuent the impression of the contagious ayre.

Another Preseruatiue.

TAke aloes cleane washed in Rose-water halfe an ounce, of good Myrrhe, of Saffron of each two dragmes, of Bole Armonie prepared one scruple, of seed Pearle one scruple, of the sirup of Lemons as much as will make it in forme of paste, made in pils, and take thereof euery Morning the weight of a groat, fasting, and within one houre after, to take a little thin broth, Ale-berry or white Wine, and fast thereon three houres after, and then to vse your accustomed diet.

Another.

BUt if the body bee very costiue and distempered therewith, then may yee vse these pils in quantity as aforesaid; Euery morning for foure or fiue dayes together if need require, and prepared as thus: Take of Rheubarb, Myrrhe, of each one dragme, Aloes two dragmes, Zeadorie roote, Saffron, of each one scruple, sirup of Roses solutiue as much as will suffice to make it in forme of pills, and to take them in manner as afore directed.

Another Preseruatiue.

TAke of Methridate, conserue of Roses of each halfe an ounce, Bole Armoniacke prepared two dragmes, mixe them together, and take thereof as much as a nut at once, and fast thereon two or three houres after.

Or

Or elſe you may take of Triacle of Andromachus, and of Mithridate of either two dragmes, of conſerue of Roſes three dragmes, Bole Armoniack prepared two ſcruples, of the ſeeds or rootes of Angelica two ſcruples, of the ſeeds of Citrons halfe a dragme, of the ſirrupe of Lemons halfe an ounce, mixe all together and take thereof the quantity of a haſſell nut, in the morning or at any time of the day elſe (if you goe into any throng of people) and faſt a while after it.

There are alſo many other preſeruatiues more coſtly, yet farre more powerfull in their effects, which may be had at the hands of ỳ Chymiſts, as Potus Peſtilentialis Paracelſus, whereof one dram being taken in the morning faſting, and to ſweat thereon, is a preſeruatiue for the Peſtilence for fiue dayes.

The ſecond preſeruatiue is Sulphur ſublimed with Myrrhe and Aloes. Halfe a dragme with Suger thereof being taken in the morning, preſerueth a man all that day from all aſtrall impreſſion.

The third preſeruatiue is, Zenechthon Paracelſi, which being hanged about the necke, hindereth the attractiue power of the Microcoſmus or little world, which is man.

The fourth, againſt the intuition or venemous aſpects of women, and men as aforeſaid. Is Chelidonia gathered in the full of the Moone, and carried about one.

The fift, for them which are viſitors of the ſicke, let them hold in their mouth Frankenſence, and withall let the infected at the ſame inſtant hold alſo in their mouth of the rootes of Imperitoria.

The firt, is the eſſence of Harts and Stockes blood.

The ſeuenth which is moſt potent and powerfull, is Alexipharmacum Spagiricum, whereof being taken in a morning, the quantity of a Beane or leſſe, with Sugar or in any other conuenient liquor, hath a maruellous effect.

Alſo for correction of the ayre, *R. Sulphuris lib. ß. Thuris zi. ſs. Aſſa fetidæ z. ſs. Pulnerizantur & miſceantur.*

To this powder adde a double quantitie of the Corter or

shels of Bayberries, of white Amber halfe a part. Take of this powder two drachmes and cast it vpon coales, and make a perfume thereof dayly twise or thrice.

For want of this powder you may take the wood of Juniper, and vse it in like manner, but it is nothing so good as the powder.

Rules to be obserued in Common communities.

Such things as doe rarifie and subtile the spirit interior, are Saffron, Cassia, Fistula, Planten, with mirth in measure, these doe specially serue in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkned by an infective ayre, if a man carry not the foresaid things or such like in his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rose-water mixt with Vineger as aforesaid, but if both cannot bee had, let Vineger alone be vsed. This being obserued, thou mayst with more securitie enter into any company.

To keepe the body soluble is thought to be an effectuall remedie, if it bee not laxative naturally, let it be prouoked artificially by suppositors, for which purpose also serueth the Pillulæ Pestilentiales which may bee had at the Apothecaries. Let there bee also fire made in the House, because it much hindereth Celestiall impression, and clarifieth the ayre.

To take Triacle is also profitable and good, as well for the sicke as whole. I meane the right Venice-triacle, or Treacle of Andromochus (or Jene-triacle) if it bee administred twice in a day with pure and cleere wine, Beere or Rose-water, in quantity of a small Beane or Pease at each time, mixt with two spoonefuls of any of the foresaid Liquors: Let Dinner bee deferred vntill midday, whereby the Triacle, may haue its operation in the Body. Then chuse a good messe of meate with pure wine, Drinke is to bee taken oft in the day, but not much at once, because, Nimia Superabundantia putrefactionem humorum inducit.

Beware

Beware of all hot things in meates, as Pepper and Garlicke; for although Pepper purgeth the braine of Flegme and and likewiſe of ſpirituall members from viſcous and clammy humours, yet it heateth ouermuch, and Calefaction and heat cauſeth putrifaction.

Bitternelle is more wholeſome then hot Odours or Sauours: Garlicke, although it purgeth alſo Flegme and caſteth forth euill humours, prouoketh appetite to Meate, and permitteth not any dry ayre to enter; becauſe it perturbateth and vexeth the eyes, and heateth the head of euery one which often vſeth the ſame; therefore it cannot proue agreeable: For the Peſtilence through the vſe of hot things is oftentimes augmented and increaſed. All kinde of meates by ſo much eaſie they are of diſgeſtion, ſo much better they are. In the morning boyled meates are more to be commended, but in the euening roaſted. Brothes and Pulps are to be eſchewed, except they haue ſome pleaſant ſowernelle; for ſower meats in time of Peſtilence ſerueth to all medicines. In like manner all fruites muſt be refrained, except thoſe of a ſower taſte, as Cheries, Pomgranuts, or a little quantity of a Peare or Apple in place of medicine, for moſt fruits commonly induceth putrifaction. As for Spices which are commonly vſed, and conuenient, are Ginger, Cinamon, Cumine, Mace and Saffron, with theſe are made ſauces for the richer ſort. The poorer ſolkes may eate Rue, Sage, Walnuts, Parcely minced and mixed together with Vineger. Theſe doe hinder putrifaction.

Likewiſe, beware yée dread not death ouermuch, but thinke well to liue: For hée that dreads ouermuch, ſhall imagine hée féeles pricking and mouing thereof at the cleanſing places in his owne conceit, when he féeles nothing.

Hauing ſet downe ſundry meanes for preuention. It ſhall be conuenient to ſpeake of ſome ſignes and tokens, whereby a man may iudge whether hée be infected with the Peſtilence or no, and they are theſe that follow.

The

The first, is great paine and heauinesse in the Head.

The second, when the body is inwardly affected with heate, and the outwards parts cold and ready to shake, and is thirsty and dry withall.

The third is, difficulty of breathing and that with paine.

The fourth signe is, he hath a great desire to sleepe and can hardly refraine it: Somtime want of sleepe & cannot obtaine it.

The fift is, paine and swelling in the stomacke, breaking forthwith stinking Sweats.

The first signe is, diuers and heauy lookes of the Eyes, seeing all things of one colour; as greene, or yellow, and the colour of the eyes are also changed.

The seauenth signe is, losse of appetite, vnsauoury taste, bitternesse of the mouth sowre and stinking.

The eight is, wambling of the stomacke, and a desire to vomit, and sometime vomiting humors bitter & of diuers colours.

The ninth is, the Pulse beateth swift and deepe.

The tenth is, heauinesse and dulnesse in all the body, and faint, and weake limbes.

The eleuenth is, the Vrine most commonly is troubled, thicke like beasts water, and stinketh, but smell it not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the Sickenesse.

The twelfth and last signe and surest of all other is. There ariseth in the Necke, vnder the Arme, or in the flanke a tumour or swelling, or in some other part of the body there appeareth a red, greenish, or blackish coloured sore: This is an apparent Signe of infection with the Pestilence.

All one as by the Signes and tokens aforesaid, any one perceiueth himselfe to be infected with the venemous quality of the Pestilence: Let him take of the foresaid Potus Pestilentialis Paracelsi, in quantity agreeable vnto the age of the Patient, that is to say; If hee be aboue Foureteene, he may take thereof at a time, halfe an ounce or a good spoonefull; But if he

be

be of younger yeares, two drams, or more or lesse according to the condition and respect of the Patient, and let him be well covered in his Bed with cloathes, and Sweat thereon for foure or five houres after. Within five houres after that, let him take the like dosse and againe let him sweate. After five houres are past, let him take the third dosse; especially, If the patient feeleth and perceiveth any punctions or prickings remaining: For which the third dosse (God willing) all the venome will be expelled and driven forth.

For three dayes following (the venome expulsed,) Every morning the Patient shall take one dosse of the said Liquor or drinke, whereby Nature may be corroborated and comforted. Alexipharmacum Spagiricum will performe the same, of which you may give unto them that are above Fourescore yearss one dram, but unto them that are younger halfe a dram, and that thrice in foure and twenty houres space. And for three dayes one dosse every morning in Wine, Rose-vineger, or other appropriate waters.

And when the Apostumation of the Pestilence commeth forth, a Cataplasme of Figges and the fruit of Alkakengie, of each a like quantity bruised together, shall be applyed thereon, and it will breake it presently; For Venenum, venenum attrahit.

And this you must remember, that if the Botch arise neere unto the heart before you sweate, that then you apply this defensative unto the heart upon a fine linnen cloth thinly spread, as broad as will cover the heart, which medicine is thus prepared.

Take of good Triacle of Andromachus, halfe a dragme, red Sanders, of Terra lemnia halfe a scruple, Rose-water and of Vineger, of each as much as will suffice to make an Unguent, and let it be applyed as above directed.

When the Apostume first appeareth, you may (if you please) take Walnuts, or Filberd-nuts, Figges and Rue beaten together, and apply it thereto.

Also, when the said Apostume breaketh and the venome penetrateth the heart, whose signe is perceiued by the line from the Center or middest point of the Apostume leading to the heart: Bruise then some of the grene plant called Vua inuersa, or Leopards bane, and apply thereto; but if it cannot bee gotten grene but withered, then macerate it in Wine or Vineger, and apply it after the same sort, and let it bee repeated twice or thrice ouer: For this doth extract and draw out the venome mightily, the Patient being in an agonie; and doe reuoke and call him backe as from the Graue, and driueth many into admiration thereof.

Against the Symptomes of the Pestilence.

IN Constipations and Costiuenesse of the belly, the patient may vse some purgatiue medicine; except it bee at such time when ỳ Botch or Carbuncle appeareth, or any other sores of the Pestilence growing towards ripenesse: For if it be done then, it will contrary to nature proue her intention.

But the second day after Sweating, If no Botch or sore appeareth, then may hee vse either Sena or Rhewbarb, or the extract of either. They that haue any of the Fluxes of the bowels, called Diarthea or Disenteria, ioyned with the Pestilence; Morning, Noone and at night, they may take halfe a scruple of Crocus Martis, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linnen cloathes in Rose-water vitriol, and with the iuyce of Semper viue, and apply to the pulses, and when the same cloathes are dryed, let them be wet againe in the same liquor and applyed in like manner,

And if the Patient be verie drie and thirstie, giue him of this Iulip three or foure spoonefuls at once, viz. Take of Rose-water, of the waters of Endiue, Buglasse, Sorrell, sharpe Vineger, and of the iuyce of Lemmons of each foure Ounces, of Sugar one pound, boyle them a little with a gentle fire, and when

when it is cold, giue thereof to drink three or foure ſpoonefuls at once. Or elſe, take of the waters of Roſes and of Buglaſſe of each three Ounces, of the Sirrup of Endiue and Lemmons of each two ounces, of the Oyle of Vitriol one ſcruple, mixe them, and take them as aforeſaid. If the Patient cannot ſleep, if after vomitting Bezoardicks, and other meanes fit to euacuate groſſe humours, a man may giue the Patient Laudanum Paracelſi, three graines thereof in Cardus Benedictus water, or for want thereof the Temples of the Patient may bee anoynted with this oyntment. Take of Vnguentum Populionis, of Vnguentum Roſarum, of Vnguentum Alabaſtrinum, of each halfe an ounce, of the oyles of Violets and of Water Lillies, of either two drachmes, of Opium one ſcruple, or two, firſt diſſolued in Roſe-water, and then together mixed; anoynting the Temples therewith, will both cauſe ſleepe and ſtay raging. Or if you will you may vſe this.

Take of the ſirrup of Violets, of the ſirrup of Lemmons, of the ſirrup of Poppie of each one ounce, of Diaſcordium three drachmes, let them be mingled together, and giue thereof ſometime to the Patient to drinke for the foreſaid purpoſes.

If through the heate of the ſtomacke, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barly, Sinckfoyle, Violet and Strawberry leaues, of each one handfull, of Woodbind and Columbine leaues, halfe an handfull; Boyle all theſe in a Quart of faire water, and to the ſame Liquor ſtrained out, put thereto of Diamorum and of Melroſarum, of either two ounces, of the oyle of Sulphur as much as will a little ſharpen it, and let the Patient with ſome of the ſame liquor warmed, gargarize and waſh his Mouth, Tongue and Throate.

Of Fleubotomie.

FLeubotomie may be vſed once in a Moneth, except age or any other cauſe prohibite it, as in women with Child, or on them that are brought low by ſickneſſe, or on them that are

ſubiect to any hurt of the Belly, or on them which are already infected with the Peſtilence, and the Botch or Soze groweth towards ripeneſſe.

Let bloud-letting be done vppon the veine Baſilica, whether it be in the right or left arme, before he eate or drink, and after the opening of the ſame let the Patient bee iocund, merry and chærefull, and to drinke Wine or Beere, but alwayes temperately. Neither is it lawfull nor conuenient to ſleepe the ſame day that the veine is opened, if any feeleth himſelfe infected with an Apoſtume, then let him altogether refraine ſleepe, and preuent it by walking, for in ſleepe, heate inwardly inducеth the Venome vnto the Heart, and other Spirituall Members, in ſuch ſort, that ſcarce any Hearbe may reuoke the ſame venome, vnto its former ſtate, which thing happeneth not, as long as a man is in motion.

But it may bee, ſome men will aske, of whom is ſleepe to be auoyded? What if he ſhould haue a continuall ſleepe? To this I briefely anſwere, that in the time of Peſtilence; if any haue an appetite to ſleepe preſently after he haue eaten any thing, then ſuch deſires ought to be hindered for a ſpace, either in the Garden or Feilds for one houre, and then with naturall ſleepe, the body may haue for one houre its naturall refection and reſt. Therefore Auicen ſaith; That if a man will ſleepe, he ought to drinke a good draught before his ſleeping, becauſe in ſleepe he attracteth and drawеth many humors and thoſe euill humors are repelled by the humor of a good draught; But againe, if a man ſhall aske, when a man is infected how he ought to know it. To this I ſay and anſwere, that a man that is infected; the ſame day he ſhall not eate much, becauſe he is repleate with euill humours, & preſently after Dinner he hath a deſire to ſleepe, & perceiueth a great heat with coldneſſe, hee hath great paine with coldneſſe, hee hath great paine in the former part of the head, but all theſe are put away by moning hither and thither, and for to walke he is not able by reaſon of ouermuch vnweldineſſe and ſluggiſhneſſe of body, for a man infected.

fected hath alwayes a desire to sleepe, because the venome internall doth perturbate and trouble the spirits vitall, so that it alwayes tendeth to rest, by these signes and all others before related, a man may alwayes perceiue himselfe to bee infected. If hee will not giue credit vnto it, let him make triall for halfe a dayes space, and presently hee shall feele the Apostume vnder his Armes, or about the groine, or else about the Eares. Therefore the chiefest remedy is, if a man perceiue all these tokens in the time of Pestilence, that he shake off sleepe as I haue said before, for as by the reasons before also alledged it is manifest, that in sleepe the Spirits vitall doth rest, but the venome is scattered, through the membrands from one place vnto another, as I haue often obserued. This being truely marked, when a man findeth himselfe infected, as soone as possible may be, let him let blood in as ample manner that he almost faint thereon; for the taking of small quantity of blood stirreth vp the venemous quallity more forcibly. If a man will not cut many veines at once, then hee shall suffer to goe ouer the same veyne incided as aforesaid, euen vnto the retardation and staying of the Blood.

Also he that is let blood, whether hee be infected or not, he must also shunne sleepe the whole day euen to midnight. And alwayes in the same part of the body that the Apostume shall appeare, shall be made the intision of a veyne.

As for example.

If the Apostume shall appeare vnder the right Arme, Phlebotomie shall bee made in the middle part of the same arme, from the veyne Mediona; but if vnder the left arme the apostume sheweth it selfe, then must you open the Mediana, as aforesaid, in the same arme, or the Hepatica, that is to say; in the veyne about the middle finger. If the Impostume be about the Groyne, let a veyne be opened in the Foote, about the heele on the same side. If the apostume bee in the Neck, Phlebotomize the Cephalica, about the Thumbe in the hand of the same side, or the Mediana of the same arme, or in the hand on

the same side about the lesser finger. If it shall appeare about the Eare, incide the Cephalica on the same side, or the veyne which is betweene the fore-finger and the thumbe, least many venemous vapours invade the braine. Or the veyne which is about the lesse finger, or about the article, which of Phisitians is called Basilica. If the tumour shall appeare about the shoulder blades, heart and throat: Use scarifications with application of Ventosits; And first let blood on the Median. If the Apostume appeare on the backe, open the veine called Pedia Magna. And all these may bee let blood, If a man haue not slept before the knowledge of the Apostumation: But if hee feele such Apostumations after sleeping; then bleeding ought to be made on the contrary part. As if the Apostume appeared in the right arme, the Basilica or Liuer veine; or Mediana in the left arme, shall bee opened.

And if the Apostume sheweth vnder the right arme, let it bee as it is spoken of the left arme, and so of other places in which the Apostumation appeareth. And when soeuer Blood-letting is to bee vsed, let it bee alwayes done in opposite manner: And if hee that haue beene let blood be very weak, then may hee sleepe after the midst of the day. And before the middest of the day, hee ought to be in continuall motion, either riding or moderately walking.

And if afterward, the Botch increaseth feare not: For it is a token, that nature putteth out the venomous quality, and restoreth a man to soundnesse, then may you apply such remedies thereto as is aboue mentioned.

And if any there bee, that shall receiue benefit and recouery by these Directions; First, let him thanke GOD, that haue created Medicine of the Earth to heale his people: and secondly, pray for mee a Sinner the writer of this little Treatise, for to that intent I toke the paines.

A Me-

A Medicine for the Plague, for ſickneſſe of the Soule.

TAke a quart of Repentance of Nineuie, and put thereto both your handfuls of feruent Faith in CHRIST'S Blood, with as much Hope and Charitie, of the pureſt you can get in Gods ſhop; a little quantity of each, and put it into the veſſell of a cleere Conſcience, and let it boyle well in the fire of Loue, ſo long till thou ſeeſt (by the eye of Faith) the blacke foame of the loue of this World ſtinke in thy ſtomacke: then skim it cleane with the ſpoone of faithfull Prayers: that done, put in the powder of Patience, and take the Immaculate cloath of Chriſts pure Innocencie, and ſtraine all together through it, into Chriſts Cup: then drinke it burning hote betimes next thy Heart: this done, reſt from beaſtly Converſation vſed in times paſt, vpon the Bed of Chriſts pure Innocencie, and couer thee warme, with as many clothes of Amendment of life, as God ſhall ſtrengthen thee to beare, that thou mayſt ſweate out all the vile poyſon of Couetouſneſſe, Idolatry, and the participation thereof, with all kinde of Whoredome, beggerly Pride, Oppreſſion, Extortion, Vſurie, Prodigality, Swearing, Lying, and Slandering, Enuying, Wrath, Sedition, Sects, Theft, Murther, Drunkenneſſe, Gluttony, Sloth, with ſuch like, ſweat cleane out of thy Heart, thy Head, thy Bones, and thy Body: with all the other powers or parts of thee; and euer waſh thy Heart and Eyes with pure Humilitie, mixed with the Feare of God, and lay the ſweet Camomill of good Converſation hard to thy Noſe, leaſt thou ſhouldeſt ſmell more

then

then thine owne. And when thou feelest thy selfe altered from all these aforenamed vices, take the powder of Say-well, and lay it vpon the top of thy Tongue, to sauour thy Mouth withall, and the Eares of the hearer: but drinke thrice as much Doe-well daily: And then take the oyle of Good-workes, mixed with the same Mercy that GOD hath willed vs to vse, and annoynt therewith thine Eyes, thine Eares, and thy Lippes, thine Heart, and thy Hands throughly: that they may be light, nimble, quicke, and ready, to minister vnto the Power, and dispersed members of Jesus Christ, euer as you are able, and see occasion; but beware thou takest not Wind in the ministring thereof, least deadly dust of Vaine-glory, and Hypocrisie, doe thee much harme, and to keepe a dyet for thy Heads sake, vse the hot broth of Holinesse, and Righteousnesse continually, and feede thy selfe well, with the spoone of godly Meditations in Gods holy Word: then annoynt thy selfe with the Oyle of Gods peace; this done, arise from Sinne willingly, and take vp Christs Crosse boldly, beare it thankfully, and walke the course worthily, and thou shalt liue euerlastingly, &c.

A Prayer.

O Eternall God, and most sure comfort and consolation in all Afflictions, which healest the sicke Soules oppressed with Sin, which ministrest mercifull Medicines to the repentant Heart, and doest refresh the sinfull sinners, that thirst after thy precious goodnes, most humbly we beseech thee haue respect to our deadly diseases, and Purge them with that spilling of thy most precious Blood, that we may be made cleane and sound in thy sight, to receiue thy healthfull saluation of our Soules, and to rest with thy holy Congregation, and heauenly Fellowship in thy glorious and euerlasting Kingdome, already purchased for vs.
Amen.

FINIS.

A very neceſſary Table, wherein the Reader may find out readily any ſecret therein contained.

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PART. XII.

Being a briefe Treatiſe of the Peſtilence, by W. B.

FINIS.

THE
ENGLISH-MA
TREASVRE.

With the true Anatomie of Ma

Compiled by that excellent Chyrurgion Mr. [illegible]
Esquire, Sergeant Chyrurgion to King [illegible]
EDWARD the 6. To Queene MARY. And [illegible]
Qu. ELIZABETH. And also chiefe [illegible]
to St. Bartholomewes Hospitall.

Whereunto are annexed many secrets [illegible]
to Chyrurgery, with divers excellent approved [illegible]
all Captaines and Souldiers, that travell [illegible]
Land: *And likewise for all Diseases which* [illegible]
Man or Woman: With Emplastrors of [illegible]
With other potions and drinkes approved [illegible]

Also the rare Treasure of the English [illegible]
William Turner Doctor in [illegible]

Gathered and set forth for the benefit and [illegible]
sort of people, who are not able to [illegible]
By WILLIAM BREMER, Practitioner in [illegible]
and Chyrurgerie.

And now Eighthly augmented and enlarged [illegible]
thousand approved Waters and Medicines, [illegible]
for Physicks and Chirurgerie: As also [illegible]
with especiall and approved [illegible]
Pestilent Fever, which [illegible]
present: by W. B. Practitioner in [illegible]
and Chyrurgerie.

With a necessary Table for the [illegible]
secrets [illegible]

Printed at London by [illegible]

white wine, and so let it stand all night cleane couered, and then on the morrow distill it, and keepe the water well. This water is good for the Megrim in the head, and for the Pollim in the Head, and for the Dropsie in the Head, and for the Feuer in the Head, and for all manner of Aches and sickneſſe in the Head.

To make Aqua Magistralis.

TAke the rootes of Pyonie, the rootes of Turpentine, the crops of Fennell, of Egrimonie, Honysuccle, Celondine, Rewe, Chickweed, Pimpernell, Phillippendula, the tender leaues of the Vine, Eufraſe, Sowthiſtle, Redroſes, Strawbery leaues, and Veruen, of each a like quantity, and bray them in a Morter, and put them in good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurſe a Man-child, and as much Vrine of a manchild of a yeare old, and as much pured Honey, and put them all together, and let them stand three dayes so, and then distill as ye will in a Stillatorie, and keepe well this water in a Glaſſe veſſell, that no Ayre come thereto, and if you will occupie this water, waſh thine eyes therewith, and vſe it, and if euer man be holpen of the diſeaſe of Eyes, this will helpe him in short time.

A precious Water for eyes that seeme faire, and yet be blind.

TAke Smalledge, red Fennell, Rew, Veruen, Byttony, Egrimony, Sinkfoyle, Eufraſe, Sage, Pimpernell, and Selondine, of each a quarterne, and waſh them cleane, and stampe them small, and put them in a braſſe Pan and powder of Tuttie, of Pepper, of Ceruſe, and a pinte of white wine, and put it to the Hearths, and two or three ſpoonefuls of Hony, and seuen ſpoonefuls of the Vrine of a man-childe, and temper them

together, and boyle them ouer the fire a little, and straine it thorow a cloth, and put it into a Glasse, and stop it well, till you will occupy it, and when you will vse it, put it into thine eyes with a Feather; and if it ware thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did never see.

TAke Rosemary, Smalledge, Rewe, Verven, Pather, Eufrase, Endiue, Houseleeke, Fulwort, red Fennell, Selandine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a night, and then distill them in a Stillatorie, the first water will be like Gold, the second like Siluer, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vitæ.

TAke Nutmegs, Gallingale, Spikenard of Spaine, of each two peny worth, and of Cloues, Graines, Ginger, of each one penny worth, two peny worth of Annys, take and bray them all in a brasse Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Isope, Sauery putiall, royall putiall of the Mountaine, Sothernwood, Horehound, Wormwood, Egrimony, Bettony, Iuie leaues, of each a like handfull, and two penny worth of Dutbebes, and bruse all these in a Morter, and then take three Gallons of good red Wine, and put it into a brazen pot, and then put the Spices and Hearbes therein, and set the Stillatory aboue, and close it well, and take faire Paste, and put it about the brinkes hard with thy hand, and make it cleane well and sadly thereto, and when it doth begin to ware hot, put cold water aboue in the Stillatorie, and when it doth ware hote, let the water runne out at the Conduite, and put in new cold water, and so doe as oft

as ye shall thinke good, but loke that the fire be not too great, for if it be, then will the water come vp, and if there come vp smoake of the Stillatorie with the water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

TAke Mustard-seed, Pimpernell, Crowfoot, and the clote of Hasticke, and all these well bruised, and medled together, with the bloud of a Goate, and put thereto good Alleger a little, and so let them stand 3. dayes, and then put them vnder the Cap of a Stillatorie, and still it, and this water will helpe a man of the stone if he drinke thereof: and if he drinke thereof, euery day fasting, the stone shall void from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this water drunke with Castory, destroyeth all manner of palsie, if it be not dead, in the Sinewes or members. Item, it will heale a scald head, and make the haire to grow, if it be washt therewith. Item, if a man be scalded wash him with this water, and in 9. dayes he shall be whole, and of all other medicines it comforteth best the Sinewes for the Palsie,

The Vertue of the fourth Water.

TAke young Pidgeons, and make them in powder, and medle them well with Castorie in powder, and a litle Aysell, and lay it vnder the Cap of the Stillatorie, and distill water thereof, this water drunke with a fasting stomack, helpeth the Frensie and the Vyricke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the falling Euill, if the sicke haue had it but few yeares, it shall helpe it on warrantise: giue it him to drinke three dayes in the morning fasting, as is aforesayd, and he shall be whole by Gods grace, of what manner of kinde soeuer it come.

come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleanseth the wombe, the stomacke, and the breast of all euils that is congealed within them, and comforteth all the veynes, and draweth the roote of the paine out of the sinewes, and out of the ioynts and nourisheth nature in him. Item, if a man or woman before called in a sinew or ioynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feuer, but take heed that no woman with childe drinke of this Water. Item, this water drunke with Isope, putteth away all sorrow from thy heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man will wash him with this water, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any more on warrantise.

The vertues of the fift water called *Aqua Lasa*.

TAke Isope, Gladion, Auence, Sotherwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Feuers hote or cold. Item, this water being drunke fasting, is the best medicine against the fluxe of the wombe, and cleanseth the belly of all ill humours, and keepeth a man in health, and helpeth the palsie, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dyalbanum*.

TAke Moletwarpes and make them in a pouder with Brimstone, and take the Iuyce of Selondine, and so let them stand certaine dates, and after lay it in a Stillatory, and still water of it, this water will make any blacke beast white, that is washed therewith nyne times in nine dayes, or any place in

him

him, that a man will haue white: Also this water medled with Waxe and Aloes, it healeth all manner of Gouts, if the patient be annointed therewith. Also this water helpeth the sickneſſe called Noli me tangere, but a plaiſter thereof muſt be layd to the ſore. Also it helpeth a man of the Strangle, if a plaiſter therof be layd to the ſore. Item, it healeth ſcald heads, if they apply a plaiſter thereof to the ſore. Item, a plaiſter thereof healeth burning with fire. Item, this with Lapis Caluminaris, helpeth perfectly a ſickneſſe called the Wolfe, but the plaiſter muſt be changed two times in a day, but let no man nor woman drinke any of this Water.

The ſeuenth Water called *Aqua Conſuitiua.*

TAke Pimpernell, and ſtampe it in a Morter, and lay it in a Stillatory, and ſtill water thereof. Item, this Water waſheth away all wounds in a mans body. Item, this water drunke faſting with Ginger, is a good Medicine againſt the Miſicke, and will cleanſe the Breaſt from all euill Humors.

The eight Water called *Aqua Duplaciam*, the double Water.

TAke Muſkard-ſeed, Pepper, and Sinamond, of each a like, and beate them in a Morter, and put thereto Aqua Confuctuo, and lay theſe vnder the Cap of the Stillatorie, and diſtill water thereof, and theſe be the vertues thereof, and if it be drunke faſting it is the beſt Medicine againſt the Tyſicke, and all diſeaſes of the breſt, and it muſt be drunke in the morning cold, and at Euening hot as ye may ſuffer it, and it will make him to ſleepe and haue good reſt. Item, this water being drunke with Tallorie is good againſt the ſickneſſe called Epilencis, *viz.* the Morbus Caducus. Item, this water being drunke faſting, comforteth all the Members that be ſtricken with

with, the palsie, and comforteth the sinewes of the Head, and the braine.

Water of Pimpernell, the ninth water.

TAke the seede of Pimpernell, and put it in red wine, and then after put it in the Sun, & then breake it in a morter, and then presse out the oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or grauell in the bladder, for it will breake the Stone within him. Item, this water being drunke, sustaineth and lighteneth all the members of man of what disease soeuer he be grieued with.

To make water of Sage, the tenth water.

TAke Sage, and Pollyon, of each a like quantity, & breake them in a morter, and put them in a stillatorie, and still water thereof, this water drunke fasting, eateth away all manner of sickenesse. Item, this water sodden with Castorie and drunke fasting, of all medicines in the world, it prolongeth most a mans life. Item, if a man be fore-called, doe this nine dayes, and hee shall be whole, but it must be taken with warme water. Item, this water being drunke fasting, draweth away all euill in the stomacke or wombe. Item, it is good against the Scabbes, and causeth a man to haue good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of euill in a man within three dayes, if the Patient be in any wise cureable.

The making of Waters, first of greene Waters.

TAke white Wine a pinte, the waters of Roses, and Planten, of each sixe ounces, Orpiment one ounce, Verdigreece halfe an ounce, &c.

is true which I do say, that the sores are a distemperance of the bodie, caused of hot and corrupt humours in the stomach, and therfore if thou will cure it, it were necessary to extinguish the heate, and so take away the corruption, the which thou shalt do with the rednesse of Marte Philetare written in this booke following, for that is the most soueraigne remedy that can be found. But first ye shall take twelue graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, and then take foure mornings together one scruple of the rednesse of Marte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

SEeth Roses in Vineger, or Tamarindes, or Gaules, and while it is hote wet therein Wooll, and lay it on the stomacke for Womit, and on the Nauill for Flure, and on the Reines for appetite.

Aleanet, is to sodder Wounds.

Aspalrum, is Marre of Indie, it hath vertue to draw and sodder, for if the powder thereof be strewed on a dry Wound, it will sone close it, though it be both broad and depe.

Oates, hath Vertue to abate swelling, and to make things soft.

Alarum, maketh Women to haue their tearmes, openeth the veines of the Mine, and maketh a man well to pisse.

Alarum, with Hony sleyeth Wormes, dissolueth Winds, and warmeth the stomacke, clenseth the Liuer, and veines of the Guts, and reines of the Mother, it putteth away Feuer quotidian, and beateth the stinking of venemous Wormes.

Bolla, if it be good, is as it were white redded.

Balaustianes, is the flower of the Pomegranat, and Psidia, is the rinde, and it hath vertue to restraine as Bole hath.

Brancha Vrsina, hath vertue to make soft, or to ripen Emposthumes.

Bistorta,

Bistorta, or Tormentill, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constraine together, it helpeth the Empostume, both within and without, it breaketh the stone, and beateth the Cough.

Cadamen, is the votes of Parcely, that hath vertue to dissolue, to consume and to draw.

Camfere, ought to be kept in Marble, Alablaster, Lyntseed, or Anyseed: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melancholie, and for the Tooth-ache, sethe it in Vineger.

Cassia fistula, a Gargarisme made thereof, and of the iuyce of Poyell, dissolueth the Empostume in the Wezend, and also for swelling in the Chækes.

Creuse, is good to engender good flesh, and to fret away euill flesh.

Capers, is good to dese cold Humours, in the mouth and stomacke.

Cucubs and Quibebes, the powder hereof with the iuyce of Borage, is good for the cold Rhume, and to comfort the Braine.

Dragagant, is of three kindes, and the White is the best in cold Medicines, and the red in hote.

Euphorbium, his vertue is to dissolue, to draw, to alaie, to consume, to purge Fleame, and Melancholly.

Esula, is the rinde of Eleberus Albus, or Peritorie of Spaine, it hath vertue to purge Fleame and Melancholie, and it is the best that purgeth nert to Scamonie. Take Esula, fiue drams, Canell, Fennell-seedes, Anyseedes, and vse this with warme Wine, or other broth.

Gum Arabic, the white is cold, the red is hote in Medicines.

Gariofilate, is Auens his vertue is to open, dissolue, and consume, whilest he is greene, the Collica passie.

Hermadactilus, the whitest is the best, it hath vertue to dissolue, consume, and draw, and they principally purge Fleame.

Iarus, Barba, Aron Calues feete, Cucko pintell, the leaues, and the rootes, and the gobbets about the rootes be of good vertue, and the roote should be clonen, and dried, they haue vertue to dissolue and lake.

Ipaguistidos, is gobbets, that are found by the roote of the Dog-bryer, it hath vertue to straine together.

Iempus, is the fruit thereof, it hath vertue to dissolue, and consume: for the Strangury Illiaco, drinke Wine wherein it was sodden.

Licium, is good with the iuyce of Fennell for sore Eyes.

Litarge, is good to close together and to cleanse.

Louage sod with Cinamon, is good for the Liuer, and Splen, and winde in the Guttes and stomacke.

Mamia, is good to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, grene or drie, bringeth Menstruum, and cleanseth the Mother.

Mora, is the fruit of the Cicomore tre, it hath vertue to dissolue, consume, and make cleane, it is good for the Quinsie, and for Costiuenesse.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away filth.

Opponax, if it be clere, and draw to Cytrine colour, it is good, it hath vertue to dissolue and consume.

Oppium, that is not hard nor soft, is good, it hath vertue to make one sleepe.

Organum flowers, is good powdered to make Lare, to dissolue, and to consume, and the powder put within and without, abateth blowne cheekes.

Oxificentia, Phenicon, Dactilus Indie, Tamarindus, they that be good, be neyther too moyst nor too hard, and be somewhat blacke, and somewhat sower, the Ryne nor the seed shall not be vsed in Medicines, it hath vertue to purge Coller, to make Blood cleane, and to abate vnkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side,

ſide, it is good to purge Melancholy blood, and Cardiacle, and Sinicapos, or Sincapos, with the iuyce of Borage, and Os Sexi, will make the Teeth white.

Periatory, Pellatory, ſhall be gathered in Winter, and his vertue is to diſſolue, conſume, and drawe.

Dog Fennell, the roote is good for the Strangurie, Diſſurie, and ſtopping of the Liuer and Spleene.

Pineapples, the kernels doe moyſten and open, and is good for the diſeaſe in the Breſt, or Cough, or Etike, or Conſumption, and to increaſe good blood.

Damſons, be cold and moyſt, in the third degree; gather them when they be ripe, and cleane them in the Sunne, and ſpring them with Vineger aboue, and then ye may kepe them two yeere in a veſſell: their vertue is to cole a man, and make his guttes light, and therefore they be good in Feuers, against the coſtiuenelle that commeth of drineſſe, or of chollerick humors in the Guttes, when they be ripe to eat, and when they be drie, ſoake them in water, and eate the Prune, and drinke the water.

Piſilium, is cold and moyſt in the third degree; his vertue is to make ſoft and light, and to cole a Mans bodie, and to ſtraine together.

Periatorie, while it is greene hath vertue to diſſolue and conſume the windes in the ſtomacke.

Purſlene, is good both raw and ſodden, to abate vnkinde heate in chollericke men.

Pitch liquide, hath vertue to diſſolue and conſume.

Ponticum, is good for the ſtopping of the Liuer, and ſpleene that commeth of cold.

Storax, hath vertue both to comfort, and conſume, and to faſten Teeth, and comfort the Gummes.

Squilla, is a ſea Onion, and that that is found by himſelfe is deadly, his vertue is to purge, and to diſſolue, but the outter and Inner parts ſhall be caſt away, for they be deadly, and that which is in the middeſt, ſhall be put in Medicines, and it hath

more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge Fleame.

Staniacre, hath vertue to dissolue, consume drawe, and purge, fleame and Lytarge, and to put away heauinelle of the heart, and if it be put in his nose.

Seapium, is good, and hath vertue to dissolue, consume, drawe, and lare, and heale, it is good for fallins downe of the Mother, with suffumigation, or supposito, and for the tearmes of secondine dead Childe.

Saracall, if it be with and sad, it is good, it hath vertue to straine together and to sodder. Cinke Calamint sodden in Wine, for coldnelle of the stomacke, and stopping of the Liuer and Splene, reynes and Bladder, and Iliaco passie.

Saterion, his root is grene, hath vertue to vnlose mans nature.

Saligem, his vertue is to dissolue, and consume.

Scabiouse, while he is grene, hath vertue to dissolue, consume, and clean'se.

Dragons, take the roote, and cleane it, and drie it in the Sun, yet may kepe it two yeares, meddle the powder of Dragens with Sope, and wet a tent therein, and put it deepe into a fester, and it will clense and enlarge it, and if there be a bone in it, it will drawe it out, or else lose it that ye may take it out lightly.

Sene, is to purge melancholy and Epilentie, and Feuer quartane, and Emerodes for the Splene, Liuer, and Cardiacle sodden in water, and put to Sage, and make a syrope, or the Iuyce of Borage and Suger.

Terra sigillata, terra saracinica, trara argenta, is all one manner of earth, his vertue is to constraine together.

Turbith, if it be hollow, small, and of an Ash-colour, and gummie, it is good, it hath vertue to dissolue, and drawe humours from the vttermost part of a mans body, and namely fleame, for the Goute, and Illiaca, and Podegra, and Chiragra, give him foure scruples of Turbith medled with some other Medicine.

Taplia, or Saiters hearbe, his vertue is to purge aboue and beneath, both grene and drie, for it is neuer giuen by himselfe, he that stampeth it let him hide his face and eyes that he see not. Also heale or keepe close his testacles, or else they will swell, with this hearbe beggers doe make them seeme on the Dropsie, and be nothing like.

Tartar, is the lees of Wine, and hath vertue to dissolue, and wipe away filth, and to abate away a mans fatnesse.

Take small powder halfe of foure drams, and cast thereto the powder of Mastick, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuarie.

Terbentine, a fumigation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or Shepeheards rod, hath vertue to straine together, to cole, and to fill that is emptie, and is good for the Flure.

Bryona, or wilde Neppe, is hot and drie, the roote thereof maketh a woman to haue her tearmes, and deliuereth a dead childe or secondine.

Gingar, comforteth the heart, and make good digestion.

Sugar, is temperate, hote, and moyst, his vertue is to moisten and nourish, & to loose, if it be medled with cold things to coole.

The excellent vertues of Cardus Benedictus.

IT is very good for the Headach and the Megrim: For the vse of the iuyce of the powder of the Leaues, preserueth and keepeth a man from the Head-ach, and healeth it being present, it quickneth the sight if the Iuice of it be layde on the Eyes. The Powder stanches blood that flowes out of the Nose, or commeth out of the Lungs: the broath of it taken with Wyne, maketh an appetyte. It is good for any ache in the body: it strengtheneth the members of the body, & fastneth lose sinewes and weake. It is also good for the Dropsie: it breaketh also the Stone, and

breaketh an Impostume: it preserueth one from the pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizzinesse of the Head: It helpeth the memory: It helpeth thick hearing: It is good for short windes, and the diseases of the Lunge: Some write that it strengtheneth the teeth: others write that it bringeth downe Flowers, & prouoketh sleepe, and helpeth the Falling sickness. It is also good for falls and bruises: the Leaues prouoke sleepe: the powder is good against all poyson: the same put into the guts by a Glyster: It helpeth the Collick, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth redneſſe, and the itching of the Eyes, and the Iuyce doth the same: the Leaues bruised are good for the byting of Serpents: for Burnings, and for Carbunckles. There is nothing better for the Canker, and old festering sores: the Leaues are good for Fomentations: and to be sitten ouer, being sodden in water, that the Vapour may come to the diseased places, against the stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

THis callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driuen forth of nature, it goeth into the lower parts into the end of the toes, for in that part of the toes that skin is called Epidarma; is hard, and will not suffer it to passe or eralaye, and there many times it engendreth a tumor in the skin with great hardneſſe, and many times that tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kinde of tumor is called commonly Callo, or Cornes in English; and I thought it good to call them creſt, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and

therefore

therefore I will shew thée our secret to help them quickly and with great ease, which secret was neuer knowne of any. First yé shall pare them with a sharpe knife vnto the bottome, and there ye shall finde a certaine thing like matter, but if ye finde nomatter, ye shall pare it vntill the blood doth appeare, then touch it with the oyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day vntill it be whole. Kéepe this as a secret.

An experimented science for hoarseneſſe, though it hath long lasted.

TAke a soft Nightkerchiffe, and warme it, take also a Head-pillow, warme the same also, and binde it with the kerchiffe about the Head all Night: doe this thrée Nights one after the other, and kéepe thy selfe warme, and beware of Cold Drinks, and Ayre, and it shall surely goe from thée without hurt, this same is also good for the Flix and Cough: giue the Patient also Lycorice in his mouth.

Against Hoarseneſſe, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proued.

Garlick sodden and eaten, maketh a cleare voyce, and driueth away Hoarseneſſe and the olde Cough.

If a man stand in feare of the Palsie

LEt him eate euery morning two or thrée graynes of Pu-tar séedes, and two Pepper cornes: the same is assured for the same disease.

Of the cause of our Sciatica, and how yee may helpe it.

THE Sciatica is a disease so called, because it commeth in that place of the body called Scio, and it is caused of an euill quality and grosse humors that are strated in that place, because they cannot passe downe. And this is séene by expe-

riences

rience daily: for where that paine is, there is alteration, and the cure thereof is with Glysters, Womits, Purgations, and Unctions, because the glysters doth euacuate those places nert vnto it, and so easeth the humor: the Womit cleanseth the stomacke, the Purgation doth euacuate the body downwards, the Unctions dissolue the winde, and by these meanes thou mayest help the Sciatica, as I haue done many times to my great credit and satisfaction of my Patient.

A Medicine for the Goute.

TAke a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all sæthe till it be thicke, then put thereto the yolkes of foure Egges, and when yee will vse it, driue it on a cloth Plaister-wise, hote.

A speciall remedy against the Goute.

TAke Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setwall, Yermodactill, of each three penny-weight: Powder benedicta, foure penny-weight: and make it in powder, and vse it when you begin to ware constipatie or bound: Vse these Hearbes daily in your Pottage or Broath: take Herbon two handfuls, Scabious, Pecksellen, Borage, of each one handfull: Anen, Planten, Langdebæfe, of each a quarter of a handfull, wash them and binde them, and cast them into the Pot.

A Plaister for the same.

TAke Unguentum Perciatum, Agrippe Dialtæ, Olei Genelli Lauri, an ounce: Emplastrum Dri crorijone ounce, Cere pariter, Resina pim parissimi pariter sed resoluenda dissoluentur,

soluentur, Et fac magdalione: take your powder in dayes and times conuenient, at the first time two penny-weight, and after as you thinke expedient.

Stubbes medicine for the Goute.

Take a quart of red wyne Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a spoonefull of Bole Armoniacke, halfe an ounce of Camphere, which must bee put in at twice, and boyle them all together, till they be somewhat thick: then make it Plaister-wise, and lay it to the paine.

Another Plaister for the Goute.

TAke Occycronium Galbanum, and Melitonum, of each one a penny-worth and still them: take a pound of stone Pitch, and an other pound of fine Rosin, one halfe ounce of Camphere, one quarterne of Deeres sewet, halfe a quarter of a pound of Commin, and boyle them on a soft fire together, and thereof make a Plaister vpon a peice of Leather, vsing it as the other.

Another for the same.

TAke the Gall of an Oxe, and Aqua Composita, of each alike quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a sticke, the space of halfe an houre: When you haue so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, binde it to the sore.

For a pricke of a Thorne, or any other thing.

TAke Honey, and a good quantity of Chalk, and of the Gall of a beast into it, and boyle them together, and make a Plaister of it, and as hot as you can suffer it, lay it thereunto. Let the Chalke be scraped very small. Approued.

A remedy for burning and scalding.

TAke the white Woll of the belly of an Hare, and if it be raw, lay it thereto, and it will neuer away till such time it be whole.

Another for the same.

TAke a Thistle called S. Mary thistle, stamp it and straine it, and take thereof two spoonefuls, and put to thisthree spoonefuls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

TAke the root of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it vpon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approued.

For a winde or a Collick in the belly.

TAke a Rose Cake and toast it at the fire, with Vineger throwen vpon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

TAke Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a plaister, and it shall helpe.

Against the Shingles.

ANnoynt the Shingles with the iuyce of Vynts, and it will heale them.

To heale a wound in ten dayes, as by proofe hath beene seene.

STamp Camphere with Warrowes grease, and put it into the wound, and it will heale it. Approued.

For ache

For ache in the Backe.

TAke Egremont and ana Dogwort, both Leaue, and Rotes, and stamp them small, then mingle them well with old Dores Dewet, then smere or annoynt the grieued place therewith very warme, and after rolle it up hard.

For to heale in foure dayes the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

TAke an Onyon and cut him ouerthwart, and wring out the iuyce vpon the scalded place doing so every day twise, it will heale it quickly.

To heale the Itch.

TAke of Lapacinum Acutum, or of Dozell, and boyle it in water, and wash therewith the diseased person: or else take the rootes of Lawzell, and being well brayed with salt and hony, annoynt therewith the body. The like effect is done with the decoction of Agrimony and Sage, made with native water, and washing therewith the sicke person.

To heale Soreor Tetters.

TAke of Mare of Ganabrinum, in powder, and of Dyle of Rotes, as much as shall be sufficient: vnite them in an Oyntment. Or else bray Cockle and Brimstone, and mixe them with Vineger, and make an Oyntment.

To remedy the swelling of the Legges.

TAke the iuyce of Mallwort, of Mare, of Vineger, of Barley Meale, of each a like quantity: Boyle it, and make a Plaister, and bynde it vpon the sore.

when it is hote, with a linnen cloth wash therewith thy mouth, and when the Sore is well washed, put thereof into the griefe, with Lint, as hote as may be suffered two times a day, and bee whole.

For a Canker in a mans body, and saue the man.

TAke the rootes of Dragons, and cut them, and drie them in gobbets, and make powder of them, and take a 9:d. weight of that powder, and seeth it in white Wine, and let the sicke drinke thereof warme, fasting, and in three dayes hee shall be whole.

For the Head-ache.

TAke Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay an other of the same heate, and doe so three or foure times, and it is done.

Another for the same.

ALso take and make Lye of Veruen, or Bytton, or Wormwood, and therewith wash thy Head thrice a weeke, and it shall doe thee much good, and take away the Ache.

Another for the same.

TAke the hearbe called Bursa Pastoris, and bruise it, and lay it to the hart of thy Foote, and it helpeth both the Headache, and the Toothache.

Another for the same.

TAke Bitton, Veruen, Solondine, Maybroade, Rewe, Wall-woort and Sage, and a quantity of Pepper, and Honie, and seeth them all together in water, and straine it through a cloth, and drinke it Fasting.

Ano-

Another for the ſame.

STampe Bittonie, and lay it on thy head vnder thy cappe, or binde it to thy head.

Another for the ſame.

TAke Sage, Bittonie, and Rewe, with Wormewood, ana, ſæthe theſe in faire water, and then put out the ſame water into a veſſell, and then grinde the ſame Hearbs in a Morter ſmall, and then take of them and of the liquor, and temper them with Wheate branne, and with the reſt of the liquor waſh thy head, and then lay a Plaiſter thereof vpon the Mould, and let it lie there a day and a night, and do ſo three or foure times. Item, ye may take rootes and leaues of Primroſes, freſh Butter, and Tarre boyled together.

Another for the ſame.

TAke Auence, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and binde to thy griefe.

Another for the ſame.

TAke Bittonie, and Camomill, ana a handfull, and ſæthe it in a pottle of Wine to a quart, and waſh thy head with the licour, and if it be the Megrim, it ſhall helpe thée.

Another for the ſame.

TAke Frankenſence, Dones dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaiſter thereof where the griefe is.

To make white Teeth.

TAke Lemmons and make stild water of them, and wash your teeth with it, for it is a soueraigne thing: Or if you will not make the water, take the Licour of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the Stilling it lose not his force.

To make a cleere voyce.

TAke Elder berries, and dry them in the Sunne, but take heed they take no moysture: then make powder of them, and drinke it euery Morning fasting with white Wine.

To make a Perfume suddenly in a Chamber where a sicke man lyeth.

TAke a little Earthen pot, and put into it a Nutmeg, two scruples of the sticke of Cloues, and two of the sticke of Cinamon, and foure of storax Calamitie, Rose-water, or water of Spike, or some other sweet water, and seethe it; then put it into a pot-shard, with a few hote Ashes, and coales vnder it, and set it in the Chamber, and the smoake thereof shall giue a sweet, amiable, and hearty sauour.

A very soueraigne Salue for all Sores.

TAke Waxe foure pound, May-butter one pound, Pitch one pound, Rozen a pound, Snailes in the shell a quart, Pimpernell, Chickweede, Smalledge, Ragworth, Alehouthe, Marigolds, Red-rose Campians, Valerian, Tutson, Selfe-heale, red Archangell, Sage, and Planten: of each of all these two handfuls; this Salue is to be made in May, when these hearbs are best to be gotten. First stampe the Hearbs & the Snailes in a stone morter, then set them ouer the fire, and seethe them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rozin, the Pitch, and the Waxe, and boyle them: and then put it into an Earthen pan,

and

and when it is cold, take the crust that standeth vpon it, and put it vp, and vse it when there is néed, and the thinnest Water beneath you may cast away.

A Medicine for a swelling in the Cheeke.

TAke a handfull of wilde Mallowes, and sæthe them in running water till they be very tender, then take it out of the water, and swing it in a cloth vntill it bee drie, then shred it vpon a Trencher with a knife, and take a handfull of Camomill flowers, and bruise them in a morter, then mixe the flowers and the Mallowes together, and put some oyle of Roses to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforesaid, and lay it to the griefe as warm as yee can suffer it, and so change the bagge as you shall haue cause, and alwaies keepe it warme, and by the grace of God it will helpe you.

Another for the same.

TAke a pinte of white Wine, and halfe a handfull of Camomill flowers, and sæthe them in the white Wine, and wash your cheeke, both within and without with the same, as hot as you can suffer it, which is very good also.

A Medicine for the Mother.

TAke a pinte of Malmsie, a little cursie of Commin-séed and Coliander séed, and a Nutmegge, beate these together, and then sæth them to halfe a pinte, with a little white Suger-candie, you must take a spoonefull at a time.

A Medicine for a Stitch or Bruise.

TAke three quarts of small Ale, and one penny-worth of Figs, and one penny-worth of great Reisons, and cut the stones out of them, and one penny-worth of Licorice, of Isope, of Violet leaues, and of Lettice, of each one handfull, and sæth them

them from three quarts to three pints, and straine it, and so let the person drinke it, and after make this plaister following Take a quantity of horse-dung, and a quantity of Tar, frie it, and put a little Butter and Vineger into it, and make a plaister, and lay it to the sore.

A remedie for Wartes.

FIrst, with a paire of sizers cut off the heads of the Wartes, and then rubbe them with Garlick and Bay-salt stamped both together, doe this five or seuen times, and lay ouer them a little plate of leade, or rub them with Allome water, and Bay-salt, nine times, this infirmity doth come of grosse and euill humours.

A remedy for a wilde or running Scabbe.

TAke Mercurie mortified with fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercurie mortified three ounces, of the powder of Brimstone two ounces, of the powder of Enula Campana two ounces, conferr these together with Barrowes grease, and annoynt the body oft.

A remedy for a Fellon.

THis infirmity doth come of a venemous matter, and other while it commeth of an interiall cause, or of an exteriall, the interiall cause commeth of some euill humour, the exteriall cause doth come of some venemous stinging of a Worme, if it doe come of an euill humour eate Treakle, and make a plaister of Treakle and lay it vpon the place: or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a plaister thereof and lay it to the same.

A remedy for Wormes in the belly.

TAke the iuyce of Lauender-Cotten, and put to it the powder of Worme-seed, and drinke it three times euery Morning fasting, and drinke not one houre or two after, the vsage of eating Garlicke killeth all Wormes in the body.

A remedy for sore Eyes.

TAke the white of two Egges, and make a Plaister with it, put to it a little Hony, and after that, put to it flare or towe, and to bedward lay it ouer thine Eyes, and let it lye all night, and in the Morning wash thy eyes with cold water, and a fine cloute, doe this three nights one after another.

A remedy for Scalding with water.

TAke the iuyce of House-leeke, and dip a linnen cloath in it, and lay it vpon the place: Also boyle Armoniac, and Camphere is good when it is dissolued in the Oyle of Roses, and lay vpon the place, the water of Purslaine, and Pirtils, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedy for Burning with fire.

TAke the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the iuyce of Houseleeke one ounce, of Night-shade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anuile of a Smith, two ounces, compound all these together and wash the place oft: and then take Popilion, and adde to it a little of the oyle of Roses, as much of Planten iuyce, and incorporate all together and make Plaisters, or else take the oyntment of Ceruse, and oynt-

ment of Veracine, named in Latine, Vnguentum sericinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

AND if it come of any colde cause, chewe often in thy mouth the roote of Horehound, and if it come by Wormes, make candle of Ware with Henbane seedes, and light it, and let the perfume of the Candle, enter into the Teeth, and gape ouer a dish of cold water and then may you take Wormes out of the water & kill them on your naile, the Wormes is little greater then a worme in a mans hand, and beware of pulling out any teeth for pull out one and pull out moe, to mundifie the Teethe, wash them euery morning with cold water and roche Allome.

A Remedy for the fluxe.

TAke of Suger rosset made of drie Roses, of Trissindall of each one ounce and a halfe, mixe these together, and eate it with meat, or drinke it with drinkes, but the best remedie that I could finde, is to take three handfuls of Saint Iohns Worte, as much Planten, and as much Cressis, and seeth these in a gallon of raine water or red Wine to a pottle, and strains it, and put to it two ounces of Sinamon beaten, and drinke thereof often.

A Remedie for Cappes.

TAke the oyle of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedie for the Shingles.

TAke of Rose-water, and of Plantен water, of either of them halfe a pinte, of white Wine as much, put these together and wash the place oft: or else take of red Wormes that come out of the Marsh, and bray them in a morter, and put to them a little

little Wineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Pirtils, of Dumake, of either of them one ounce and a halfe, seethe all these in white Wine and make a plaister, and lay it to the place, or else make the ointment of Cerusse: I haue taken House-leeke, and haue stampt it with a little Camphere, and put to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good for this impediment mixt together with the white of Egges, and the juyce of Planten.

A remedy for a Tetter.

TRose de Arsmeg, is good, and if it come of blood, exhaust two or three ounces of blood, or more if need shall require, and that age, time and strength will permit it, & if it be Lupte, cut off the heads of them, and rub them with Salt and Garlicke stampt together, and lay ouer them a plate of Lead.

Another remedy for a Tetter.

TAke Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans vrine wash, and annoynt the skin, or else take the water of Burres, or seethe Burres in water, and wash the body.

A remedy for the Kibes.

FOr the Kibes beware the Snow doe not come to the heeles, and beware of Cold, and neither pricke nor picke the Kibes, but keepe them warme with Woollen clothes, and to bedward wash them with Vrine or Neates foote oyle.

A remedy for Hoarsenesse.

TAke the water of Scabious, Fennell, Licorice, Bugloss, of each of them a pinte, of Sugar-Candy a pound, and seethe these together: and morning and euening drinke nine spoonfuls at a time.